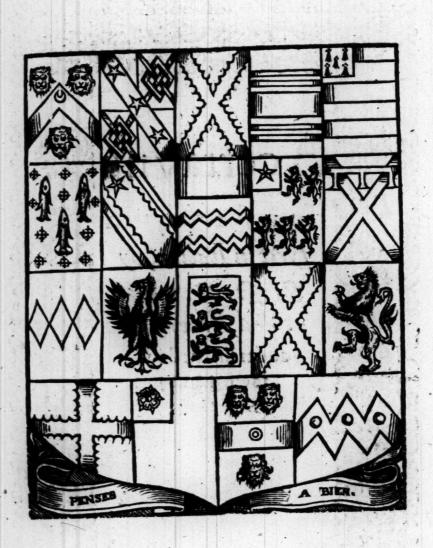
Accreaying Tragedie wrytten fyrst in Italian, by f. R. B. enti tuled, Freewyl, and translated into Countibe, by Homy Cheeke:

(*)



To the ryght

dy, the Lady Cheynie of Toddington.



Am not ignorant (my good Lady) bewmuch tyme you do dayly bestowe in readyng good bookes, whereby you doo not onely profite greatlye in knoweledge, but also cofirme your solfe moste strongly in the profession of true religion. This vertue being the roote of all other good thynges, doth spreade so far, and taketh so deepe bold in you, as

it bring etb foortb great and plentyfull desartes of prayse, wher of I choose rather to be a true reporter when so ever I am asked, then with my rude stile to debase a thyng woorthy so hygh commendation. Neyther am I ashamed in this poynt to confosse myne owne weakenesse, so I knowe sew have atterned to that excellencie as they coulde ryghtly commend vertue meyther yet can I but be sory, that nature having genen me indgement to thynke truely of your true nobilitie, hath denyed me ablenesses, so she weeke worthyly of it. My greefe is the greater, because I acknowledge mee selfe most bounde thereunto of all others, adone beyng not onely well acquainted with your vertuous behaviour, and so a true witnesse of the same, but also having received great benefites at your handes, and so forced by

ductie to be a voyllyng reporter of your good giftes. But in this I reft Satisfied that alshough I am no sufficient pray for of your vertues. yet your Lady hyps good defartes shalbe an open testimonie of my true opinion, and the worlde shalfee, that albeit I want cunnyng to commende moorabyle yet I pant not good well to Speake what I thynke truely. Thefe thynges confydered, to rebom coulde I, eyther in respect of deletia, or other wy o, offer this simple translation of a good booke, more fitly then to your Lady frap to whom I confesse my selfe to owe more, then I can bope to recompence, and yet no more then I am ready to perfourme? The rather I am moved hereunto, because I know home much your Lady shyp doth abborre the vayne Superstition of wicked papifrie, and therfore I nothing suffect your good acceptying of this booke, wherein is fet foorth in marmer of a Tragedic the denylishe denise of the Popishe religion, whiche pretendeth bolynesse onely for game, and treadeth Christe under foote, to fet up wicked Mammon. The papiftical opinion of free wil is bere Likery fe excellently confuted, and our election manifeftly prooued to proceede from the free grace of God, wherby the filthy bunche of Popishe good moorkes is cut of, and made good for nothing but for the fire Thus banying affured hope of your Lady byps accustomed curtefies that you my! favourably receive vnto your defence this feely gift of mine, I wylnot enter into excuse of my bolde attempt introplating it, submitting mee felfe to the censure of the well and home the who I home well with your Lady by bane respect to my good meaning, and Bade we find faultes as they finde, with they gentle interpretation. Thus Godbleffe your Lady-(byp, and makey bub oppy in al

Your Lady hips for ever to commaunde. H. C.

your doynges.

The Translator

to the Reader.

Ood Reader, the more diligently thou dost peruse this boke, the greater pleasure thou shalt reape of thy trauaile. For ther

be many things pretily touched in this Tragedie, whiche without deliberate reading wil slightly be passed ouer, and so neither the wittie deuise of the aucthour wel conceived, nor the good fruit of the booke prositably geathered. I am therefore to warne thee, that thou doo not onely reade, but diligently marke, and blame not the writer, where thou doest eyther misconceive hym, or not perfectly

perfectly understande bym, but enter
into deeper consideration, and so
attayne to the true meaning.
In so dooyng, he shall receiue his prayse, thou
the profite, and
I my desyre.

.I.

near, byd ferreely bedead the living. And the place at the later of the live o

die written first in Italian, by F.N. Bantstuled, Freewil,

Gratis de Conductos articidans termes telefit the

The Argument

Received, the forme of Labre Realon, and Labre Vyll amprince of the promince of Humane, operations, was brought by meanes of the schoolemen to bwell in Rome: where beging made by the paper both a christian papist, and also a moste pussannt

theigherreceine at his holynelle handes the kyingrums of good workes. Attendardes, being thought worth by the meanes of mailler Violawful Acte, the matter of his houtholde, to matche with Lady Gracia de Condigno. And thus beth be and his familie lived along time mail bappyly in this kingrome, gathering out of it great lummes of mone by way of collome, for merite, At the length underlamping by terrapholistics, which voctor. Each in brought being from king feedmands, that a disturbly tebellion that rayled by most such a fibitectes, be thought be hab too this pipe, that some good proutism mught be hab too this discover. But implies they are about this proposition has grace fullthing, being lent downe by God from hea-

nen, byd lecretly behead the kyng. And the Pope at the last beyng tonnute be the true antichist, exercised jungament from Godito be bettraged by little and little, with his benine woods.

An exposition of certayne

Tipele names, V nlawful acte, Gratia de Congruo, and Gratia de Condigno, are certaque termes which the schoolmen vie. By V nlawful acte, they understand properly that operation to bishe booth freely proceede of our wyll. Gratia de Congruo, or rather Meritum de Congruo, is, when a man both merite somethyng, not of one tie, but by some honest hynde of behansour. Gratia de Condigno, or Meritum de Condigno, is, when a man both merite some rewarde, as belonging to bym of one tie and reason.

The persons.

Fabius of Ostia, a pyl-Bertuccius, barber of the courte.

Diaconatus, maister of Ammonius, chauncelthe houshold to mailour.

Ster Clergie.

Trifo, notarie.

Hermes, interpreter.

Orbilius, seruaunt.

Felinus, stewarde.

Maister Clergie.

Kyng Freewyll.

M. Clergies chaplaine.

Humane Discourse, Peter the Apostle.

his secretarie.

Paul the Apostle.

Vnlawful Acte, maister The angel Raphael.

of his housholde.

Grace iustifiyng.

The first scene of the

Fabius. Humane Discourse. Diaconatus.

omen Fabius. dudt dat a met la and



the wandzeng transpler aliter his long boyage of biners abneutures byon y leadly glad when he is without bacinger arrived into a lase puritio I, aliter mylong pelgennage, and biners channed white 'hand bappened to me Up the way, bappened to me Up the way, bappened to me unite by the way,

countrep, so feele i wonvertuil for, and remembrying my passe greete with a secure mynde, do take no anal comfort a velygot evill I respect most of al in this, that nume after I have difficent the toly sepulche at Ierusalaur, and other most difficult places ful sepulche at Ierusalaur, and other most difficult places ful of religion and holynoste, I halt this wyght (yfit please Do, and the virgin Parie) see and indicate myne divine deare logis, and my belones chylosen, which I have not seeme assent tyme, and make them partakes of siche good as I have gotten by the thay, which I cary home with measure before I bepart from Name I will take my isaue as maisse I numane Discourse, and maisse Disconnectant and so, in good tyme I elyse them comming ponder naturalism for some force in the sixets:

I was goo and speake some ponder modules I have bed't them to some I would I was in the sixets:

I was goo and speake some you measure I have i boo?

Dif. Patter Fabius pon be toetome sare you going bence to bap, for (me then kes) you are apparelled toke a pelgrime ready to take your fourness

Fa. Dea fir I have certaguely betermined with mes felfe, to go this night bome to my boule, therefore I am come at this prefent to Gert your matterthip wyl commaunde me any feruice before I go, which I thynke wil be within the fetting bourses.

Dif. Pon thould bo better, mailler Fabius, to rell you bere al this night with us, ain the morning you might go at near please the relief of the

Fand have larged aireaugte long from my bonfe, and 3 thinks gutty hours asheniande years tyl 3 be at home.

Differ Is you be to actormined, to as it pleaseth you, Foxostarminatio admittath no counsell. I have no more to far bythe now bent to you for my have to have a man at young converse the country to the you are longer below I must necessary to the court, to dispatch cartange to the court, to dispatch cartange to the court, to dispatch cartange to the court, to dispatch

Ha. Afte pealing in the martin cofficie, can for be the property that grants being the property of the party of the property of the peaking of the peaki

bome, to my never bourn of Ditial in 1916 and an office

Desc. There are new comminer fabilities at any supported by the paragrams, A loye and are upon more to be formed by the paragrams. A loye and are upon more than the to be described and the paragrams and and any the paragrams and and any the paragrams of the supported are also the property and any the property of great militaries are the state. Fortune the uniteral manuscripus, both hypereto his sair. Fortune the uniteral manuscripus, but hypereto his material, as her verse childs, in most e happy condition, and notice (as it seemes) she beginnesty to turne hersace from him.

Gr. Treste, Innifere te bonte fiche netoes, yet 3 besether his materie with his pullment to be; and you, with good with coinflaple; with to provide; an there that entire no baunger of Defirection. Mai 120 through and

Dife. Allare your lette loe logs prontes for it, as much as is pollible, but I pray you parson the (atalast Fabius) a. . beleene it mel. for in fante be zoesein Rini Eton

Fa. Pour may beparesty, whom it plealets with 3 lopt not bolde you diry toligies, I vell at your commandes inent, it 'a veg gang Edor in mag te comer aft to trail

Dia. Bei When you wel (maiffer Discourse) and protract the tyme no longer: I legitary bore with mainer Fabrics, and hepotemicompany rei be goe, to Howehim a greater turelle then this, tor the grow enterternment fotent toe iniet at Oftia, Maria actio antite att gantene

The seconde scene of word draight nothe fift Adeu of a place

en College alegan source unte inte in. Fabius. Diaconatus.

Fabius.



Lithough a man hane long continuev bappy, pet (matter Diaconatus) be may and ought to looke thoztly for fome contrary chaunce, for fuche is the nature of buchkant Fortune, to make svery man partaker in this life afterather yil, as of her good.

Dra. It is fo in veeve mat ter Fabius, and the tonger it is

befoge our el fogtime commeth, the greater feemeth out iniferie when it is come: even as it fanoeth notoe with

A itt

kyng

tiong Freewyll his majetie, who having lined atwayes fines his cozonation, like a Polycrates of Samis, totthe out suspect sucr to seele any unpleasant thing, now Fortune the wong her seite somewhat scalle, is altograther, bismayed and amaged, as maister Discourse tolde me a little before your command.

Fa. I beleeve it welfe; to it farsth lykewyle with bis wers: but howelong is it (mailter Diaconatus) fince his maieltie was crowned s you peraduenture are not ignoraunt of the tyme: If you can tel, I pray you of curteffa bouchfaft to beclare it. Tyth we are fallen into the big

course of his facred crotone.

Dis. I can fatifie you in this (mailer Fabius) and I ingli with my hart performe your requell; and because you may the better understande both at inhat tyme, and in what fort he came to the crowne, I must first recite certains through but you, whereby you shal knows what his matelies was before he atchessed unto it.

Fa. Declare the matter in what foat it pleafeth you,

for 3 that gladly gene care buto ft.

Dia. Ponunt invertance therefore, that about, so. yeeres, or little more, after the byth of Jeius Christ, this prince now called king Freewy began to have dornges in Christenbome, a albeit be were at that tyme knowen but to feine, because he was borne of a pagane stocke, yet inast not long, the was both knowen and received of many, by the meanes of one Pelagius a Ponke, and Calestine, (or as ofbers namehim) Calestius, At hiength after a certaine tyme passed, he was brought by a more apt meanes then by Palagius, to the court of stome, which the was by the universitie of the schooleman, a especially by one most excellent Doctour, the head, explicit of the schoole, called maisser Natural light, where he was bery curteonly enterteined. The Denines, his tender lovers, perceining this, and also conceiving a good hope therof,

beatt to earneflig, and in Inche lost, with the most balg & bleffer father the bygb Byfhop of Mome, that within a Indile, his bolineffe created this last Freewil, for his no. ble bertues e puidaunt polver, a Chaiftian Bapili,and befores announted from kyng, and fettyng a crotone by on his bead, game bym the kyngbome of good workes: Dut of the inbiche kyngbome, beyng ful of molteryths Promines, e wealthie Cities, and other most plentifull and aboundaunt Countrepes, bis maieltie alimates hath bone, and both at this bay, receine greater renemes then the Emperour being allo king of Spayne, both receive out of the neine and alse world inhich he pollefleth. And pet his bolynelle byo referne to bym felfeand his fuccel Cours aucthoritie and power to make a larger encrease of this kyngbome, when it pleafeth bym, as his prebecel fours had bone befoze bym.

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Fa. I have beard oftentimes, mailler Diaconatus, that the goodes of the Churche can not be alienated: If that betrue, howe commeth it to palle, that the Pope coulde make fo large a geft, being a kinds of alienation.

Dia. 3 wil tel gon,maifter Fabius: 3n beebe goobes of the Churche can not be alienated by any inferio; poiner. But the Bope, whiche bath the fuineffe of power layor bpin the coffer of his breft, may fel, and gette, both for price, and without price, afwel fpiritual goodes, as temporal of al fortes, both tohen it pleafeth bim, and to libom it pleafeth bim. And although be fel thele goobes, pet you may not fay that be committeth fimonte:formerther bath be to bo with the boly gheft, no; the boly ghoff with bym. But to returne nowe to the matters of king Free wyll, 3 fay that his matellie, immebiatig after be was crowned, bely syng to estably the better his late got ten kyngbome with fome neive affinitie, behaueb bym Celfe to by the countagle and tranagle of mailer Vnlawful acte, the mailter of bis boufbold, and the fchoole men bis bis great freetbes, that he was thought worthy by the gomeonient of the Pope, the nature with La. Gracia de Congruo, one of the worthiest princes in all the Popes sponarchie, and belives, a neare kindwoman to the Pope bim felle, by whom his matelite had within a while that goodly daughter which is scalled tand thy nke you know) have Gracia de Combigno, whole rare betties are well the absence man both thenke her parentes in the of succitativing lyte, for by any project to excellent a creature into the worlde.

Fa. Sourcely the Pope byd bery wylely to make fo great a prince his freende, e with al to gratifie the whole brince litters the liveleness, too his power being brited to theirs, much needed become more flrong and forcible, then it that before.

Dia. The most holy father (to tel you the trueth) both beale in matters of the inoclo most inglely, and knowath bery well howe to by obegreat and excellent members bear, as itell princes, as learned mem, by genying them states, hatter, mitters, offices, polytonying benefices, (A wooding say) benefices, and a thousands other thyinges, to make them ever after obedient to the poly sand kome, and pendpolo besterne it.

Fa. This recellary he thoulde be very wartein gamers ung anomagnitining fogueata Ponarchie as he hath, and sometime and to respect his fayth, so that he may keepe his Continue indicate.

thus near dry planarite in the worle to wel planes and reads dry planarite in the worle to wel planes and reads, however with to great was and deutie, and brought the dryth a vertrens his is the pot notificularity because their thrio women mos seigmosis (as the provide is) possess with without gelousle, he reyther cannos ought to be bopde of care and trouble to, the mayney maunte of it. But to returns to that inhereof the spake before.

before our schoolemen at the last being desirous that the hong his maielite Freewyll, thould be fully and absolute. ly elablified in his kyngdome, wrought, and bealt fo with the hygh bythop of Kome, that his bolynelle byd both gene his woozde, and promifed by spen warting, and publique infrument, that be would befend the kyng and al his boule, in the continual polletion of that king, Dome whiche he had bestowed byon hym, as long as the papilical monarchie enduced in the worlde. But true it is, that be excepted the renemues of certagne prominces of that kingdome, which he had genen befoze to the most reverende matter Clergie, bis fonne, and my patrone.

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Fa. Is the reverende maifter Clergie then the Bope bis fonner Eruely you mult parbon me for afterna, bes caule I knewe it not befoze. But I pag you tet me, howe commeth he to be his holynelle fonne: Is he his fonne by legitimation o; by nature: thowe is be growen to that greatneffe, that he is lozbe of fuche prouinces : Marueyle not (maifter Diaconatus) though 3 be lo curious in belyryng to understande these thenges, for I must needes tel you, that throughout my whole pilgrimage, I have both Qui mores hobelyghted to enquire , and have ben biligent alfo in nos minum multotyng, not onely the marmers of the people of thole count vibes. treys whiche I have palled, but also the genealogie of they veinces a al fach thinges as I thought worthy the remembiging, because I might afterwardes biscourse of the among amy freendes, whenfoever I were required.

Dia. Albeit I conto latistie you in this with one word, pet because I fee pou have great pleasure to buter fambe thinges at large, I wal tel you moze of my patrone, then you bemaunde: for hanging ben of long time the fleward, and maffler of the boulbolbe in his bonozable courte, 3 bane a peculier and verfect knowledge of his fate. And therefoze to begen my tale, I must tel you, that at fuche tyme, as the most boly a blessed father the hygh byshop

of Kome, was made bniverfal head of the Churche milletant, Ponarche of the worlde, and God bppon earth, be wyllyng to thewe some effect of his deitie, created of him felf the most reverende maister Clergic, my patrone, and made him to be brought by of a Jewishe nurse.

Fa. And why of a Bewe, rather then of a Chailliane

Dia. I thinke for this cause, that the chylor might be instructed in the rites and ceremonics of the Jewes, and so brying them in his tyme into the Popes dominion, as he dyd in deede afterwardes by the commaundement of his father.

Fa. This reason seemeth bery probable : I pray you

proceede.

Dia. Wahen the chylde grewe to be a young man, one boly foueraigne bis father, committed to his handes the government both of the courte of Kome, and of all the Clergie, and because he woulde make his office the moze ealp, he dyd first distribute it into a certapne earthly Hicrarchie, of Divers Degrees: that is to fap, of Dertines, Walmilles , Readers, Crozeilles , Acolythes, Suboca. cons. Deacons, Wieltes, & Bythops. He byo alfo diuide this order of Bilbops into foure kindes, as Watriarches, Archbishops, Detropolitanes, and Bishops, and althese might have they Suffraganes, and Coabiutors. Lyke, tople of the other opders about mentioned, be made forme Archdeacons, fome Archpzieltes, fome Deanes, fome Cannons, some Bimiceres, some Clarkes of the chame ber , some cheefe Botaries , some Scribes , some Chams berlagnes, some Enpghtes, some Secretaries, some Regillers, fome Scripturers, fome Sealers, fome Breufa. ries, some Copymen. some Solliciters, some Recorders. Finally his holynelle meaning to fet footh his courte with the most benozable begree of men in the world, and to eralt his prieftes of Kome to a lofty feate , beuifed the order of Cardinals, men most excellent and chosen out of thace

In decr.ad dift.

three of thother orders about mentioned, and thele men be woulde have to gene the felues to the Rudie of @picurical philosophie, as log as they lived, so that they might be endued lyke other philosophers, with the foure Carbinal bertues: that is to lap, ranening, ingratitude, lodo mitrie, and apostatie. And when they come abzoade into any publike place, to rive byon most beautiful and fumps tuous decked palfreges, with red hattes bpo their heads, to lignifie the fierie tongues which came boon the apoliles, thother disciples of our laufour Jelus Chaift, whole lieuetenantes they are here byon earth. Bozeouer, he appoynted them the bygbelt place nert to bym felfe, and made them princes of the worlde, and his brethren, and mundi, & frater gane onto them the office and aucthozitie to elect & create nofter. the Bopes, but with this condition, that they Gould alwages create one of thep ownenumber. Al other his of ficers, courtiers, palfreymen, fouldiers, lackeps, waiters. feruauntes, and other feruitozs of moze bale fozte, which are infinite in number, because they have neyther figne noz badge of Occleffafticall bignitie, be calleth by one name laymen. The which name he would like wife have common to al other chaillians, which be not of the Clers gie. And be calleth the laptie, fecular, and wooldly men, and bis Clergie, Occlefialtical men, and Spiritual men.

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Fa. Certes it was a notable deuise to inditute the Clergie, for where no order is, there mult needes be confulion. But the names whiche are acuen to thele degrees of the Clergie, seeme bery Grange buto me, for 3 do not bader fande them, and I would be glad to knowe what they lignifie, especially this name Cardinalihip, for I fee it is genen to that begree of persons, whicheofall other are nearest to the Bove.

Dia. 300 not merueple, (mailler Fabius) though pou buderfland them not, for they are al dergued in a mante from the greeke tongue. But of you delire to know what they lignifie in latine, reade the eri. diffinction of our decrees, whiche conteyneth an excellent interpretation of all those names, but only the name of Cardinalthip, whis che (as I suppose) is, because the order was not then in situted, when that decree was made.

Fa. Fo; Bods sake maister Diaconatus, (pf it please you) thein me at the least, what that word Cardinalthyp Agnisteth, 3 wel bereafter looke for the rest at leyture.

Dia. I wpl wyllyngly bo this at your request-albeit T can fay no moze but that which I baue beard of other me in our court. 3 wil not beare rebearle p ovinios of Guido Archoeacon of Bolognia, of Zabarel of Padua, 02 of Andrew of Barbacia, concerning this matter, who wil have the name e office of a Cardinal, to be taken out of that place of boly Scripture, which fayth, The pyllers of the earth are the Lozdes to bath let the world byon them. But I wel only tel you g opinion of some others, which in my indusment come nearer to the trueth, affirming that this worde Cardinal, both conterne in it a certaine figure, whiche the Gramarians cal Eponthesis, that is, When a letter of fpllable is put into the myoft of a wood, which not with and yng is a perfect worde of it felfe, as when we say induperator in steede of imperator. So lyke wyle they woulde have Carbinal, spoken in fleede of carnal, for they lay, it geneth a better founde to the warde. I have bearde it divertly disputed, why that name was genen to those moste reverence loades, for fome wpi have them called Carnalles, or Carbinalles, for that hygh office whiche they have in the holy fea of Kome, because they geve them selves wholly to the belitiouinelle of the flethe. Others wei have them fo called, because they are as it were the Popes carnal brothers, and more morthy members then the rest of the body of the Boppihe Churche.

Fab. Eyther of the le opinions, in my judgement, is true

Domini funt eardines terræ, & super eos pofuit mundum, true and good, but let this fulfile for they renerence lordhippes, you may no we, of it please you, mailler Diaconatus, returne to your former discourse.

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Dia. 3 lopl Do fo. After our foueraignes holpnelle bab made his fonne ruler of fo wel ordered a Cleargie, he gave him also the government of the mole wealthis pronince, called the Sacramentarie province, furnithed with feuen great cities, whereof two were built by Telus Chiff, albeit they were afterwardes augmented by other Poptibe builders, whiche byo also builde the frue other cities neare onto them, & left them Candong in the same fourme they be now. And be appoputed his fonne to divel in one of those cities, whiche was called, Holy orders, and moreover commmaunded Opus Operatum, a woorthy Baron of the Bouishe Monarchie, eftiones to bilite this province, and to offer the grace of God by his power, buto al those whiche came to dwell in any citie of that province, and were not letted by more tal finne to receive it. Dis bolynelle would bane mafter Cleargic alfo, bely des the tytles of Ecclefialtical offices and big nities, to take buto bym the titles and offices of worldly bignities, as the name of Counte, of Warques, and fuche lyke names, because the Occiesialical tytics alone were to bale: And that bely des the force of his @co clesiatical power, be thoulde have the seculer power in lyke manner, to be his buckler against any that shoulde offende hym epther in woode og beebe. Furthermoze, in procede of tyme be gave into his handes, an innumerable number of offices, benefices, Bzebendes, ventions, and al other kinde of commodities of his Monarchie, befides a great part of the revenues of the hyngdome of good workes, especially of those proginces whiche are of affinitie to the pacramentary prouince fpoken of before, to thenve that he might with that infinite treasure which be Choulde geather out of those places, maynteyne his 113 itt Clearate

In decr.addift. 96. in Cap. Constantinus.

Cum vitia pro rede facit.

funt, peccat qui

In caufa. rz.ad quest.r.in Cap. Clericus, & in & in Cap, Duo funt.

Cleagie in al pompe, triumph, pape, magnificence, playes, pleafures, paffimes, wantonnelle, and delicious nelle, with suche Sybaritical Sardanapalus Iques as can not be imagined, and in greater glozy, dignitie, and fumptuousnelle, as wel in they ryding, as in they appar rel, and other outwarde thynges, then the Emperours, Senatours, and cheefe Courtiers do ble, as we fee be both magntegne them at this day. So it commeth to valle, that some seering the happy successe of our affayzes in this worlde. Do malitioully barke at vs. faying that it were fytter foz the Courte of Kome, and the Cleargie. to live lyke pooze bonell men: with suche like sleepie Auffe, whiche cuen our bery Buleters Do fcome.

Fa. Jeasply beleeue (matter Diaconatus) that these thynges be as you fay, & 3 am muche delighted to beare them, albeit I have conceived two doubtes of pour last Speache.

Dia. Wahat doubtes are those, master Fabius?

Fa. Thefirfte is this: 3f maifter Cleargie be of fo great wealth (as you fay be is) how agreeth it with that whiche I have oftentymes bearde alleaged out of the Dopes decrees, that his maillershyppe ought to posselle neyther golde, noz fpluer, noz lande, noz much housholde Cap. Cui portio Aufte, but to be content With meate, Danke, & clothyng, e to barely to folowe the croffe of Chiff. The other is: Be pompe and pape, and fuche lykethynges whiche pou have rehearled, be bices & linnes, accozorna to the judges ment of preachers whiche do reprehende them : hoine fareth it then with bym: Good (72, both maifter Cleargie cause his Clarkes to live vitioully and linfully?

> Dia. Po not so mailler Fabius: I wol tel pou holo the cafe ftandeth. The olde Canons (concernpng pour firffe boubt) because they had nothing good in them, are not nowe in ble, noz any moze observed, for the Dove, who is subjecte to no lawe, willing that men shoulde lyne at

this

this present according to the rules of his courte, and as it seemed best to his owne store layde up in his breast, and to his owne motion, and to his owne knowledge, and to the fulnesse of his power, dyd abrogate those Canons whiche were not agreeable to the thynges before mentioned: so that at this day they are no more in sorce. As touchyng the seconde doubt, I say that those thynges whereof I spake, may be offences and sinnes in you whiche be seculer and worldly, but not in bs which are spiritual and of the Churche: so, the moste howly sather doth sanctific his Cisargie in suche sorte, that no vice, no sinne, no uncleannesse, nor wyckednesse can deside it.

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Fa. You have bery wel fatified me in this popute. I pray you declare that whiche remayneth, if it please you.

Dia. There remanneth now nothing, but only to anfwerebnto that which you demanded in beginning that is, whether mailler Clergie be the Bopes sonne by legis timation, 02 by nature: whereunto I fay, that as & Dope, whe be was made god bpon earth, bid transfourme hym felfe into another nature farre Differing from the nature of his predecellors, to be then lykelpple created mailler Cleargie of hym felfe, that is to fay, out of his bead, as Iupiter created Minerua, and gaue hom that lubstance, that fourme, & that nature which you fee be bath nowe, farre bulghe that which he had at the first. Therfoze you map perceive that properly becan neither becalled legis timate, noz natural. Ant legitimate, because & moste holy father, who created hym, coulde have no wyfe. Bot natus rall, because the most blessed father woulde not meddle With any harlot, fpe, muche leffe with any tender Ganis mede, feeging it was not lawful for the high Priefe of the olde tellament, to topne hom felle in margage with any, but a birgine. Thus you have hearde, pf 3 be not deceived, as much as you delyzed to knowe: yfgou doubt

of any thying els, 3 am reby (as farre as my abilitte fers

ueth) to fatiffie you in al thinges.

Fa. Po 1923, there realteth no other doubt in my mynde, but I gene you great thankes, in that you have so wel satisfied me. It is time so, me nowe to goe downe to the river lyde, lest the Bzigandine of Dhia be gone befoze I come.

Dia. 3 wyl accompany you thither:

Fa. I pray you trouble not your lefte to farre, I know you have bufineffe of more weight, it that fuffile me to have the company of my fernant, I commende me whole ly fy; but you.

Dia. Well, feepng you wol baueit fo, fare you wel,

with boun adventure.

Fa. I wyl neyther goe with Bonauenture, Scotus, no? Thomas of Aquine, the Fryers crickets, but with Morgan Corfe, the maitter of the Brigandins.

Dia. You wyl neuer fogget your mockes (maifter Fa-

bius) fare pon wel and God lende pon good lucke.

Fa. And you alfo.

Dia. I have targed here so long talking with maister Fabius, that I feare me those strangers which dired this day with my most reverence patrone, have taken they; leave and be gone, I wyl goe and learne at the house: But beholde, maister Hermes the Interpreter commeth sworth of the paliace, I shal knows of hym howe the worlde goeth.

The thirde scene of the first Atte.

Hermes.

Diaconatus.

Hermes.



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He more I thinke of the ercellent disputation of our decines to day at the table, the more I am confirmed in fayth, and begyn to lothe those heretiques, as wel of auncient tyme as of our dayes, which neyther wyl obey the hygh bythop of Rome, nor yet his sacred Cannons. It

any of them had dyned this day in our copany, he should some have seene his errors, heavyng those thynges which the decines alledged and brought soorth agaynst herelies.

Dia. Jam very lozy that I was not present at those disputations. Peuertheleste, if the decines be gone, I wil see if maillet Hermes can tel me some part of their talke. Bod save you good maister Hermes.

Her. Whatemailler Diaconatus, I was not aware of your maillershyp. Dou be welcome fir.

Dia. Are our Deuines gone from the courte?

Her. They are gone even nowe to mattler Dataries house, to receive bulles for certagne benefices, which the Popes holines bestowed upon them, for they? great travagle and care in defending and maintening the apostatical (I woulde say) the apostolical aucthoritie of the holy see of Rome.

Dia. It is very wel done: I pray you mailter Hermes, bowe palled matters to day at the table:

CI

Her.

Her. Tery wel, for first the feast was magnificall and sumptuous, surely a worthy feast for suche a prelate as that most reuerende patrone is.

Dia. Tabereof byb those learned and ercellent men

dispute to day at the table:

Her. They disputed of divers matters, but especially of the Popes power, and of the force of Lyng Freewyll, against the beretiques of this tyme.

Dia. Surely two goodly matters:but what fafo ther:

tell me I befeeche pou pf it be no trouble to you.

Her. It is no trouble to me, mailer Diaconatus, for I wyll do it wyllyngly, but I must needes be somewhat short, because I am interpreter to those devines (I meane the Vitramontanes) who have sent me to dispatche certagne business for them, that they myght go away in the morning at they, pleasure without any let. And therfore as soone as they can get they, bulles of maisser Datarie, they wyl take they, leave of the Popes holynche, and so

Depart.

Dia. For Gods sake declare the matter, as breefly as you wyl. But I pray you first telme, howe many of you there were at y table: for I could not go home to dinner, because I had necessarie businesse to do for my most reuerende patrone, with master Chrysostome the treasurer: and afterwardes meeting by chaunce with master Discourse, secretarie to kyng Freewyll, who was going to his soueraignes court, and conferring with hym about the information of a certaine Astrologer, a freend of his, whom my reverend patrone would have sent to his most holy father, because he lyueth onely by the pointes of Astrologie, beholde, maister Fabius of Astrologie, beholde, was the place, but me especially, tyl this tyme, onely to talke with hym.

Her. Touching the first question which you demaud.

There

There fate at the table pour molt reverend patrone, mafe fter Faber & bythop of Vienna, Doctoz Ecchius, Pelargus. Cocleus, Emfer, two Deuines of Sorbone, frier Amorofius of Caterine, freer Cornachia, (3 woulde fap) Cornelius of Placentia, 7, and no moze.

Dia. Certes you were a good and worthipful compa-

my But let bs come nowe to they disputations.

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Her. Concernyng their disputations, after the firde course was taken away, they fell in talke of the Bopes power, and after long (peach of this matter, the Devines proued playnly both by the holy (criptures, by holy counfels and facred cannons, that the bygh byfhop of Kome, being appopnted by our faufour Jefus Chaifte, the head. the maifter, and founder of the bittuerfal Church, and the In dec. ad dift. Melfpzing of al lawes and ryghteoufnelle, and haupng 19.in ca. lta doreceined at his handes the keyes of the kyngdome of beas dift, zr.in cap. uen, and the government, both of the earthly & beauchly In souo, & in empire, with the rule of both (wozdes: hath full power & daft. 22, in cap. aucthozitie both to bynde and lole, to open and fut, to be Omnes, & in ca. and bndo what he lifte. He hath power lyke wyle ouer al in Confilio Arecounfels both general and fpecfal. Foz nepther can couns later.fi. fels be allembled without bym , noz after they be affem in dec. ad dift. bled , betermine any thong but that which pleaseth bim. dum. De hath power also to make newe articles of our fapth, 19 in cap fic to make becrees, Decretals, and Cannons, Serties, Cle omnes, & in ca. mentines, Ertrauagantes, Declaratories, 4 other lawes In dec. ad dift. belonging to the benine worthypping of God, whiche 20. in cap.de Do bynde and confregne al kynde of perfons as much as Bods commaundementes, because they baue equal aucthozitie with the Golpel, & ought to be obserned of enery man byon paine of deadly finne, and eternal damnation, for the pricithod being transposed from Aaron to Christ, and from Chill to the Bope, it is necessarie also, that the lawe Coulde be transferred to hym , that is , the auc. thozitie to conflitute and make lawes: whiche both effas C ij

In dec, ad dift.

In dec. de confitutionis. In decriad dift. vis. In caufa. 7.ad q.4.in ca.nemini.

bliche and confirme power in hym to commaunde, and necelitie in others to obey for it is vermitted to no man 21.in Ca. Quam to indge of that whiche the Pope hath determined,02 to renoke his fentece. De bath power to allow to erpounde. to make gloles, and to interprete the beuine fcriptures as it feemeth good to bpm. Beyther is it lawful for any man to go fro bis interpretation, because be can not errebeyng the mailer and rule of fayth to al others. Beither ought the interpretation of any other man in the worlde to be effeemed good, but fo farre as it is not contrarve to his laives, and is both admitted and allowed of hym. or at the least (because he bom selfe for the most part dealeth with matters of greater wayabt) coffrmed by & mais fer of his boly valace, who for that be is a man ful of the poctrine of the Thomistes, both interpretet the Deuine fcriptures, and determineth matters of farth touchong the boly lea of Kome, with the greatest indgement and equifice that may be. De bath power to inderdite, to ercommunicate, to curle, & with his thunderboltes to beat bowne both on the leaft hande, and ryght bande, all his enemies, and al fuch Aubborne persons as topl not obep his commaundementes, oz bis ministers, whether he be @mperoz, king, oz Waince, oz what loeuer he be. De hath power allo to forgeue finnes, evtber in groffe or in parte. as it pleaseth bym, by bym selfe.o. by his legates. other minitiers, 02 by his bulles, 02 by his parbons de culpa & pena, as wel to the quicke, as to the foules of those which be bead, t kept in purgatozie: Alwayes prouided that he In decr.ad cauf. must be assisted with a little money. Lastly he bath power Iuratos, Et effra. to change and dispence with al maner of bowes tothes. and with degrees of affinitie in mariage, in fuche fort as be thynketh best both for our foules and his purse.

15.ad q.6.in ca. ua, de noto &. noti redempt. per totum.

Dia. I mult needes fay this buto you maifter Hermes. I thynke it bery convenient, that as be is the aucthour and allower of al fuche bowes as are made at this day

through.

throughout his Monarchie, to be thoulde likeluffe bif. penfe with them as it pleafeth bim, and as be thinketh it molte profitable for him felfe. And it feemeth to me bery reasonable and fet also, that he Coulde take a way those prohibitions of begrees in matrimonie, whiche be bym

felfe bath made, for money at his pleafure.

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Her. Dou lap wel matter Diaconatus, but to returne agayne to our devines, I muste tel you also howe they prooned that the Pope bath power to discharge men from keeping the commaundementes of God fo that on thother fyde they observe bis. Furthermore they she wed that who foeuer dyd not affuredly beleeve that the Hope is able to do al that bath ben spoken bytherto, e muche moze, ought to be ercommunicate, with the great ercom. munication of the Lozdes supper, and boly baptisme, and cap. Letter. In that whiche is farre moze greeuous, to be counted a pe, glo. & diffind. Aflent beretique. Fo; albeit there be many thynges biter. whiche do make a man an beretique, of he beleeve them. get there be three especially, whiche make bym a moste beynous and notable beretique. The firste is, not to beleeve that the Pope is the head of the Church militant, and hath power to do what he lift. The feconde to fowe topcked and damnable opinions, to the bynderaunce of the holy lea of Kome. The third, to reade the holy fcrip. tures to the people, and to interprete them other tople then the Bope doth. For neyther do the boly fcriptures, noz the interpretation of them, carie any credite with them, bnieffe they be allowed by his holyneffe marke, who may both adde to the woozde, and take from the woorde, and from the facramentes of God, whatfoener pleafeth hym: Foz Jefus Chaife gogng fo quickly out of the world, and not baning tyme penough to order and appoint al fuch thinges as were needeful for the churche, leaft the care thereof buto the Bope, that he, as his fuccestour, Coulde consitute and orderne that whiche he City

thought good, whiche Christe hym felfe neyther could nor knewe howe to dispose and order.

Dia. Dinuinfible opinions, who can have the face to

fpeake agapuft them ?

Her. I woulderectte bnto you the authorities, and places of fcripture, out of the whiche thefe denines prooued that whiche they lago, but that I feare 3 should tary to long: And although they? opinions be in deedeinuincible (as you fay) get bo they not want heretiques to fpeake agaynft them, as boctour Ecchius toloe me this other day: But we wyl talke of that matter another tome when we have better leafure, only this I baue noin to fap, that in the ende the deuines concluded manyfellip that the high Bothop of Rome was a god byon earth, and not a Satyre, oz a Faunus, oz a god of the woods, as bapne men in olde tyme were verswaded of they gods. but a supreme power-carping his arrowes in his bandes lyke lupiter, beging indued with a beauenly judgement, and hauping bifuerfal power ouer al creatures, and able of him felfe to make right of wrong, and wrong of right, full of briult, and briult of full, good of eupl, and eupl of good : hauping power also to make of nothing some thyng, and to chaunge the nature of thynges as he loft. and no man map fay buto hym, Tahy boeff thou thus: Foz his wyl only is reason inflicient to do what so ener pleaseth bym.

Dia. I woulde gladly heare howe they produed this, because it is suche a thing as woulde stoppe the mouthes of alour adversaries.

Her. I wil breefely tel you. Fyrat, they made be to broberstande, and as it were to feele with our handes, how that Micarchip, or Deputishyp, in the whiche the Pope at this day succeedeth Christ, doth farre dyster from that wherein Peter the apostle succeeded hym in olde tyme: For Peter was Christes Acar in exercysyng the mini.

In cap, quarto de translat. Episc. tit. 7. in gloss.

Aerie of certayne offices, the administration subereof. Chiffe bym felfe did erercife whileft he was in b woold. and he was fuche a Micar as his Lord and mailler was. whileft be lived opon the earth : that is to lay, poore, nas ked, a pplarime, bale, abiect, mplerable, afflicted, and perfecuted even to beath, for beclarging and preaching the Inoozde of God. But the Pope is Chaifes Micar in erers cilyng thole offices, the administration whereof, Chaift both erccute in the worlde to come: and is fuche a Micar as our Lozde is nowe, whiche lineth in beauen triumphant, that is, molteriche, molte glozious, molte happy, mofte boly, mofte bleffed, and mofte mightie, because he bath received al power from the father, both in beauen and earth. The whiche Wicarthyp and administration. both thew that the Pope is no leffe god here byon earth. then Belus Chailt is in beauen aboue, the which be both manyfelly expede bato bs, because be hath intituted of hom felfe one kond of worthyp, one law, one priethood, and one factifice, conformable to bis owne nature. And from bence it commeth, that he beyng an earthly god, as it was laybe before, is lykewife the true and lawful load of the earth, the head of the world, and Ponarche of Por Dope Clement narches, to who it belongeth to commaunde both angels commaunden 6 and al other creatures, to gene and diffribute al earthly angelles to take leignozies at his pleasure, to choose and confyzme, yea, ploule of a cerand to depole allo Emperozs, and al other wooldly prins whiche dred by ces at his wyl. It may euidently appeare lykewyle, that the way as be the Pope is rightfull lorde of the worlde, by that whi. Rometo receive che our fautour Chaift fpake bnto Wilate, when he fago, a parbon; and My kyngoome is not of this worlde: Whereby be fignis to cary it, being fied nothengels, but that he cared not to pollelle & king, Delivered from ded notifying ets, out toat be taked not to polited y the paynes of dome of this worlde, because he had left the possession purgatorye, by therof to the Bope his Micar e luccellour. And although to heaven: as it this Popithe Micarthyp be not lyke (asit was laybe be, is to be frene at foze) to Peters Accaribyp, get notwithfandyng, the enna, in oncog

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Dope his leade buls.

Pope both not refale the tytle of Peters mantle, of the fythers ryng, that boder the simplicitie of these names,

be myght the better cloke bis ofone boynges.

Dia. Dhow fruitefully baue our deutnes studyed the knowledge of philosophie; who coulde have made such excellent inductions, to produe the earthly deitie of the Pope, unlesse had learned Arastotle very wel; Surely, of these deutnes would exercise e bestowe they; whole tyme in this doctrine, they were worthy for they; paines and trauayle, to be accounted most holy saintes: For we see that the weightiest poyntes of our sayth, can not be produed without the helpe of Aristotles discipline.

Her. It is fo in Deede (matter Diaconatus) but nome to make an ende of that whiche we have in bande, I fay, bely des thole thinges aboue mentioned the devines the wed plainely, that the auncient Emperours of Theilten. bome acknowledging this Wovilhe beitie in the bigh Bothov of Rome, byo communicate with hym, and with mailler Clergie bis fonne, al the glozp, al the bonour, al the pompe, at the ornamentes and imperial dianities whiche any Emperour in the woolde myght haue, were be never fo myabtie, high, and proude: in fo muche that the Pope taking to him the purple mantel, and other imperial beffures, the Emperours feeter, and a golden crowne, garnithed and loaden with pretious flones, hath also appointed, that at what tyme soener be both rybe abzoade, the Emperour, of he be prefent, muft holde his horse by the bayole, a fand nert to his Walfreymen: And that the mole reverende mailler Cleargie foulde bane the bery toppe of that finguler aucthozitie, bonour, and other imperial dignities, with the whiche the Senate, the Confuls, the Patricipand al the captapnes of the Hos mane Empire, were honoured and commended. And because it thous playnely appeare that the Papal bignitie excelleth the Emperours, as farre as the fonne is about

In dec.ad dift. 96.in Ca. Constantinus, & in ca, Si imperator.

In Cap.de maioritate, & obedientia.

the moone, the Pope carreth byon his head a biademe? of three crownes, calleth it the kyngbome of the worto, ca, fuper gentes. to liquifie that he is loze of the three partes of the inorla-Africa, Alia, and Curope, and bath jurifoiction over all nations and kyagdomes of the worlde.

Dia. If those three crownes doo fignifie the rule of the three partes of the worlde, it were wel done of the Bope in my opinion, to adde also to his diademe a fourth crowns, because there is a newe world found out in our Dayes, & 3 would have bym fashion it in fourme of that Diademe whiche the Henetians fent once to Soliman the

leconde Emperozof the Aurkes.

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Her. Pour abuife (mailler Diaconatus) were not as mille of it had no other lianification then this: but there is another farre better, whiche is, that by these three crownes is represented the power and inribictio. which the Dope hath both in beauen, in earth, and in hell. But to returne to our first purpole. Thele matters being thus arqued as 3 have tolde you, the Devines at length inferred and concluded in this loste, that the Bove beyng the lawful pollellour of the worlde, may dispose the gouern ment of it as he thynketh good, fo that as they onely to Clement, rubr. Tobom be egther genes 02 tonfirmes any leignozie, are de fententia & true lords, and they from whom he taketh any, are fully pastoralis. Depryned: fo also when any empgre is boyd; he is p right fuccestour, and by bis ordinance he may bestow it where Decr.de privil. be logil. And that every payme of lohat effate fo ever he olim, & Clemer. be, is bounde of duetie, as often as he commeth before de fent, excom. his bolynede, to kneele Downe and to kille bis mod boly cap. fi fummus feete, and to woolhyp bymas the Emperour Iuftinian byo buto Bove Constantine thefirs, in the citie of Con-Cantinople, who was the first that began this laudable custome of ductifull worthpppping and honourping the Dope in this forte, although fome fay that the Dope toke this ble, to have his feete killed, from the auncient kings

Clement.cap. fignificafti.

Forma inramenti Episcoporum, & doctorum, eft in decretali de iure iurando.in cap.ego.

Decreticau. 2. Et cau. 9.q. 4. cap. Nemo, & eip, Cunda per mundum. Et can. 77.9.4. cap. nemini.

Decr. Tit.de de. cimis, primitiis, & oblationibus cap. Non eft,& eap, transmiff. & cap, a nobis, & cap.pastoralis.

of Perfia, And as for the common people, if they bow not their knees at the prefence of the Pope, they are contireis ned to bo it with fripes, as we fee it cultomably bled whe To ever his holynes commeth abrode. Furthermore, every prince which is established by the Bope in any leignorie, epther tempozallog (pirituali, what so ever it be, e cuery Doctoz lykewyle, is bounde to fweare fealtie buto hym, to take his othemener to be againft the boly lea of Kome, epther in worde or deede, but with his whole power to ayde, mainteyne, and defende it agaynft all beretiques, and fuche as be adverfaries and enemies onto it. And because be is sudge of al sudges in the woolde, both of @m. perours and all other persons, be bem felle cannot be ludged of any man. Query person that findeth bym felfe cap ad Romana, greened og oppreffed in any caufe, may, and ought by way of jurifoiction to runne to his tribunal, and appeals cap. Aliorum, & to the wheale of Kome, where he that be no leffe tozmen, ted then Ision, and al is because the profites whiche arise of the controverties and fuites of Araungers, woulde be brought to Kome, and reft there. True it is, that concers ngng spiritual jurispiction particularly, because it were to bale an office for p Doves by there to execute it hym felfe, be geneth that aucthozitie to his Bylhops, Suffras ganes, Coadiuto2s, Micars, and other officials, in whole courtes al controversies, whiche are called spirituall, be bandled, albeit in very beevethey be most carnall and wooldly. Al contractes and bargaynes lykewyle, which are made in forma Camere, are bearde there. And thus they drawe money to them by all meanes pollible, condemnyng and ercommunicating pooze menne, whiche be accused before them, and have not wherewith to pap their fees. His bolynelle may lyke wyle of ryght commaunde tythes, first fruites, pole money, subsidies, tares, cultomes, tributes, and folen pence, both ozdinarie, and ertraozdinarie, of al persons, e in al partes of the world.

De may fel Cardinalhyppes, Patriarchflyppes, Arche The Romifice bishopepckes, Byshopeickes, Abbatesbyps, 10210266ps, marchaundife. Donofthippes, Couentes, Auditozies, Clerkefbyppes of the chamber, knoghtbodes, and other offices and benefices.administrations.commaundies.pzebendes.pens flons, relignations, bnions, incorporations, annerions, referuals, regreffes, renuntials, refiguals, bacations, erchanges, aduousons, pectozall referuations, voover mos tions, difpensations, bulles, indulgences, confessionals, pardons, graces, privileges, wryttes, licences, liberties, tremptions, referued calualties, interbites, corrections, fulpentions, irregularities, aggravations, regravatios, depolitions, fulminations, excommunications, tcurles: al thefe things, 3 fay, may bis bolynes fel, eyther by bim felfe,0; by his batarie,02 penetenciaries, 02 legates,02 0. ther his miniters, may gene them either to men or ing. men-great or [mail, worthy or butorthy, quicke or bead. ene as it pleafeth him, to the end be map geather e braine money to bym felfe on every fyde, and by al deutles pofff ble to ble and wende afterwardes in godly workes: as when he pretendeth to buylde faint Peters Church, or to go agaynft the Aurke, oz aduannceth bis parentes, and maketh them great lozdes, or maintepneth continualt warre in befence of the patrimonie of the Churche. 02 026 uily letfeth princes togeather by the eares, and keepeth them at continuall warre, to effablythe bis owne kyng. dome by the discorde of others: but on the other lyde his bolynede both by particuler privilege ercept the mott res seffa rubride uerende mailler Cleargie, with bis Clarkes, and the immunit, Eccles. whole company of the fratrie, and dooth make them free cap. Clericis & cap. quia non. from fecular laines, cultomes, tributes, and all kynde of mulli. greeuaunces of other princes, and both priviledge them from obeying any tempozal magilirate, and geues them leave to lyne wyckedive and finnsfully at they owne pleasure, without feare to be puny hed of any wooldly vaince.

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dente & Selt. rubr.de pænis. cap. Felicis recordationis.

Diftin. Nullefima.cap.Non credatis.

Decr. cau. 17.9. paince. Fo; they are al fure to be ercommunicate, tobiche 4 ca. Si quis lua- pare touch p Bopes announted epther in wood or ber be. Finally, to conclude al in one word, the decines prooned manifelly by argumentes, more certaine then mathemas tical demonstrations, that the Hope can do al, and some what moze, both in this world, and in the world to come. The whiche power and myght doth make hymiufly to be feared reverenced, ferued, and worthpoped of all men. and his commaundementes, eptber for love or by compul-Con, to be observed of every man throughout his bominis on. Acyther is there any person in this worlde whiche can pacifie the feueritie and regour of the Bope, against those whiche transgrelle his commaundementes, but on, ly lady Doney, who (because the is moze beare buto hym then his owne foule, in that the was his nurse) may obs terne what the wel at his bandes: So that the onely is the meane betweene the Dope and the transgressours of bis commaundementes , as Jelus Chailleis the media toz bet weene Bod e man. Let this whiche I hane fpoken of the Bove luffile for this tyme.

Dia. It is no marneyle then pfbel gates (as the fcrip. ture affirmeth) thall not be able to prenaple against the power of the Pope, lithe we fee it is both beuine and infinite. But 3 pag you mailler Hermes, what large those

Denines of kyng Freewyll?

Her. Surely, they beclared notable thynges of his maiellie, especially of his begynnyng, power, thrength.

Dia. I woulde gladly heare this allo , pf 3 boubted

not of Capeing bere to long.

Her. Wel, fpth 3 haue taken bpon me to tel yon some part of that which was spoken to bay at the table, I wil not let to beclare this also, but with as fewe wozdes as may be, because it is tyme for me to depart. There fore as touchping his flocke and original, it was faybe, and playnely prooned, that his maiestic was borne in earthly

earthly parable in the fours of Abam and Gue. where his byzth was no lette marneylous then the byzth of A. dam and Gue. For as Adam byd fprpng of the earth Without father oz mother: and as @ue opd proceede of Adam without mother, to lykewple kyng Freewyl was borne of two mothers, without a father: that is to lay of Lady Reason, and Lady VVvl, and of the one he was named VVyl, and of the other Free: albeit fonce that tyme the people confounding thefe two names toges. ther, have made them one, called bym Freewyl. Then it was declared, that after be went out of earthly paradile in the company of those two versons Adams Que. be byt not trauagle farre, befoze he was cholen by the wyle men of the worlde, and made a Duke of certayne great Countrepes, whiche are called Humane operations, whereof he continueth Lozde tyl this day. Howe he afterwardes in processe of tyme obterned at the Boves barides by meanes of the schoole decimes, the moste bles led hyrradome of good woozkes, I that not here to repearle, both because I thouse be to tebfous, and I thynke you knowe it bery wel alredy, I wyl therefore paffe over to the power and might of this printe, a thing of greater importance, the that which bath bytherto ben Spoken of his facred crowne. Here they provided by mot Subtile arguments, that kpng Freewyl, without the mos tion of any other, can moone him lefte both to choole, to toyl, and to byging to patte tohat pleafeth bymitan finne. and not finne, at his owne pleafare: So that his puil faunt myabt both farre furmount the proude thoughtes of those whiche builte the bygh to wer of Babylon, meanong it thouloe reache to beauen, and allo farre palleth the force and power of those banished Wiantes, which by beapping mountapne byon mountapne, lought lykelbyfe to wonne beauen: For neither the one nor the other (ale though they were mold myghtle and infinite in number) D iff coulde

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could ener atchine to they delyze. But kyng Freewylabea pnotonly accompanyed with mailer Vnlawful acte the mailler of his boulholde, bis wyfe and bis baughter, and by the helpe of that treasure whiche he receiveth of the royal revenues belonging to bis kingdome of merites, and fulfyllyng the commaundementes of God as muche as in hym lyeth (wel yenough as touchyng the fubitance of the fact, though not wel as concerning the intente of bym whiche commaunded them) easyly wynneth and obterneth beaven, and of his liberalitie bello with it bpon every one, which without any impediment both as much as he is able to atteine to it. And for the better confymation of this, they alleaged faint Augustines opinis on, who farth, Qui creauit te fine te, non faluabit te fine te. De that created thee without thy belve, thal not fane thee without the belve, that is, without the belpe of king Freewyl, for lother erpounde it.

Dia. I lyke they, expolition very wel. But I remember that I once lawe in the Librarie of Vatica, amonges faint Augustines workes, a certagne auncient wrytten copie, wherein the same sentence was conteyned, but not in that sort as you say they alleaged it, and as it is commonly alleaged of al men, for there was an interogative poput noted in the ende of the sentence after this maner, Qui creauit to fine to, non saluabit to sine to? as though he woulde by this interrogation, reprehende the grounds of our understanding, and say thus, we that was able to create thee without thee, that is, when thou wert nothing, shal not be be also able to save thee without thee; that is, without the helpe of kyng Freewyl, sor so the denines the selues interprete it: but because his materies sorce shoulde by this meanes be abased, we will

Tay that the copie was corrupt in that place.

Her. The mult thynke fo in deede, or els the argumentes of these denines woulde take no place. But we have

bane nowe sufficiently spoken of these matters (maister

Diaconatus) and 3 must needes be gone.

Dia. You may goe notice (mailter Hermes) when it pleateth you, I pray you pardon me, of I have helde you longer then I shoulde have done, for I assure you, the disputations of these benines have so pleased me, as I thinks energ one of the both worthyly believe the name of Magister noster, to be written in great letters.

Her. I woulde you had hearde the reasons as they proceeded from them selves, so, then you woulde have thought them of greater so,ce, then peraduenture you

Do nowe, hearing them of me in hafte.

Dia. I beleeue it wel, but I coulde not be present: sor I was letted with so great businesse, as I had no legsure to returne to the courte before this tyme.

Her. What special busynesse, I pray you, (if I may be so bolde to aske) had you to bothis day with the Area-

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Dia. I wil tel you (maister Hermes.) It seemeth to me that Austine Giges the Bancher, a sewe yeeres past, bequeathed certaine legacies of great value by testament, but o my most renerend patrone, to have certaine diriges song so, his soule, the whiche legacies are unreceived by the Areasurers negligence, wherefore my renerende patrone sent me to be earnessly in hand with hym, to delay the typic no longer in demanding them.

Her. The Banchers for the molte parte are blurers, and therefore it is needeful for them to gene legacies

When they dye, for they? Coules bealth.

Dia. In becde as long as a man lineth here byon earth, he may both robbe and kyl God and the world, and commy al the enylles of this lyte without respect of leare of any thing, for my patrone either by hym selfe, of by his ministers, can absorbe him (I woulde say, absolution) from al sinne, so that he have where with al to pay for his absolution:

absolution: But afterwardes when he is pattyng out of this lyfe into another, it is needeful so; hym to followe the counsaile of my patrone, and to leave some tegacie, or some great some of money, whereby he may obterne health so; his soule in the lyfe to come, with those inhiche be in purgatorie. But take your way when you wel, mailler Hermes, left Aholde you to long. I way goe and speake a worde with felicus the Stewarde, whom I see comming yonder, and then I way goe and drinke a little, so; I have eaten nothing al this day.

Her. It is time nowe in deede, mailler Diaconatus, to breake company, therefore depart when you wyl, I lyke

tople topl goe about my bulynelle.

The fourth scene of the furst Atte.

Diaconatus.

Felinus Stewarde,

Diaconatus.



Hyther are you goeyng, Felinus? do you not heare? longs ther goe you?

Fel. Who calleth me lo loude Dh malter Diaconatus, I was goeyng to locke you, your requerence mailter both afke los you, and would knowe yf you have dispatched your businesse.

with mailler Trealurer.

Dia, Jam goeging nowe to tel hym the whole matter, although it be a though of small weight. But telme Felicus, byd gog wayte to day at the table, as you ble to doo when

When any Arangers be theree

Fel. Dea fir.

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Dia. Bow lyked you thole good Vitramontanes white the dyned this day with maifter Cleargie?

Fel. They feemed to me to be men of good lyfe : but

they coulde not daynke well.

Dia. Don are mergly bispoled : Ispeake not of they; salving or brynking, but of they; maners and talke.

Fel. I can not subge of they; talke, for they spake nothyng but latine, the which I onbertian not but for their maners, by my fayth, I thought them very barbarous.

Dia. The what fame you in them, whiche byo par-

ticularly offende your

Fel. That which I tolo you even now, They can not drynke well. I beleeve both Nouellius, Tricongius of Millane, and Lucius Pifo, whiche was made curator of Rome by Tiberius Cafar for drinking, would be loofers, yf they playde with them at any livelying game.

Dia. You fay you bnderstand no latine, pet me thinkes

pou can alleage flozies bery well. W

Fel. 3 know them not of my felf, but as 3 haue heard

learned men fometyme talke of them in the court.

Dia. Mel, let this goe, you knowe the mole parte of them be Tuskanes, and therfore it is no marnelle though they dynke wel?

Fel. But do you fornite it is a good qualities

Dis. What wonloge have me to thenker we multe perloe come what to nature, to cultome, to by puging by, to the countrey, two mult have come respect to them for my patrones sake, for I tel you they are suche benines as between his matters with great boliness and effectuall tealous.

Fel! God graunt it be fo. For my part I have little trust in them, for they looke as though they had bottels fuller of wyne then good matter. Porconer, they notes boke

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tyke baopled legges of mutton.

Dia. I wel beleeue mailter Hermes judgement in this matter better then yours, who spake bery wel of al they?

doynges.

Fel. For my part I care not, believe what you wyll, so that your beleese be not long in the Churche. I thinke the most reverende maister Sadolete, who as I heare is a great Ciceronian, is able to befende the affayzes of our patrone, much better then these Vitramontane devines, howbest I referre mee selfe to they; sudgement whiche knowemoze then I.

Dia. Well, we have laybe yenough, let be walke in: I wil dispatche a little bulines, alsoone as I have done, I wil go and speake with my most reverence patrone.

The first scene of the seconde Atte.

Kyng Freewyll. Humane Discourse, Vniawfull Acte.

Freewyll.



Diversay we playuly fee maifier Secretarie, ho we blend the subgemente of mostall menne be; who woulde have thought ther had ben any in the world, whiche would choose bondage before liberties And pet we see, that many begun to see out of my realme, where they myght

neive places to be come flaves to other mens pleasures, as we may perceive by the letters of kyng Ferdinande.

Dif.

Dif. Bot fungement, but folly (if it pleafe pour facren bighnes) both leave fuch, as they be, to milly ke the better. and folowe the worle. The Brecians, being the woleft men that ever were, bled not this policie when Quintus Flaminius offered them fuche freedome, as they looked not fozibut what lay you to this maider Vinlawful Act

Act. Surely I have knowen many that bab rather loofe their lyfe, then forgo they libertie : but what liber, tie og bombage you meane 3 knowe not.

Free. Tahpebane you not beard the late newes, whi the we received out of Germanie?

Act. Popfit pleale vour maieltie.

Free. A fewe dayes fince, certagne devines commang out of that countrep, brought be a letter from kying Ferdinande, wherein be abuertifeth be of a certayne matter whiche falleth out pli for bs. But what neede I to recite itemailler Secretarie may reade plettet buto you, wherby you that bnder fande the whole matter at large.

Dif. The letter is here, be may take it, and reade it

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Free. Take it e reade it aloude, that we may beare it.

Act. The duetie whiche I owe bnto your majellies The letter of myghty and facred crowne, both moue me to let you on, kyng Ferdinande to king Freewil. derstande of thynges no lese apparterning to you then to mee felfe. Waberefoze haupng receaued most certagne intelligence by our officers, that new company arroucth baply in Almanie, of luche as are flebbe out of your mas fellies coutrey, to forme them felues with & Lutheranes, a certagne people which have lykewyle rebelled agaynft pon: I thought good to certifie you especially of this mate ter, that you may make fuch prouffion as that feeme most expedient buto pou. And to 3 commend mee felfe wholy bnto your good grace.

Free. What thenke you maitter Vnlawful Acte of

this newes?

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Aa.

Act. Surely I thinke the meete to be well configuered. Free. Pea and so muche the rather, because the beatines to be me to my face, that many of those which be seeded; are men of account, especially certagne of the province of the Fratrie, whiche do shewe them selves more open enemies unto be then the rest.

Act. In my subgement some proussion is to be made with speede, lest they conspire to worke some trayterous

Deuise agayna your maiestie.

Free. Patter Discourse our Secretarie geneth be the same counsell also, and we are determined to folow it, the rather because we see that remedies analyse little for thinges patt alredy, wherfore we well that you go immediately and looke out Ammonius our chauncellour, and well hym to gene you the copies of those writinges, which we commanded hym reflectary to drawe out of the original rolles of our royal crowne, e cary them soorth with to the holy father, and let hym understand that we and our service tarie well come to him also ere it be log, to speake with his holynesse, and wayte you there tyl we come.

Act. I hal wyllingly obey your matefites commanns

Dement.

Free. Lake Bertuccius also with you, and hye you.
Act. It shalbe bone, most noble kyng.

The.ij. Scene of the Second Acte. Bertuccius the barber, Vnlawful Act, Ammonius Chauncellour, Trifo Nocaric.

Berraccius.



Lthough I bave other bulinelle to do, as I tolde your maillerlyp, yet freyng the kynges maiesties pleasure is, y I shoulde go with you, I wyl obey it, and do what foever you commaunds me.

Act. Fon underlande Berenceius holbe the cafe frante

Ber. Peraduenture be is at home at his honle, wyl you have me looke if he be there:

Act. It were not amille of you byb fo: but beholde he commeth in good tyme out of his boule, let be goe there fore and speake with him. Pattler Ammonius, God lane you.

Amo. You are bery toelcome, good mailler Vnlawful

Act. The kynges maiestie wylleth you to geneme those waitinges which becommanned you to copy out.

Amo. I have althis while ben buffe about them in union office. The copples are drawen, and I have them here about me, but before I deliver them into your handes, I wil conferre them with the original, that if there be any fault committed in the writing, I may correct it, and amende it.

you offpatche quiekle, for 3 multe neeves care than by and by to the place appointer.

Amo. Whe wold offpatche as foone as may be. Trifo, take you the original, and looke out therecords of all the provinces, cities, renewes, e all other weighte matters belonging to the kyngomie of good woorkes.

Tri. It is betefpy.

Amo. Mery wel, gene me the booke in my hande, and seade the coppes whiche are drawne out of it, for I wall fee howe they agree togeather, and let us fee typis if the proninces be truely copied.

Tri. The copy of the provinces runnelly in this lorte: The kyngoome of good woorkes whiche the make voly and bleffed father the bygh Bylhop of Rome game but kyng Freewyl, promiting to befonde hym in the pollettion of it, conteyneth these provinces following, with

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they proper names. The fyrics called the province of Ponkes, of the Fratry. The leconde, Daintes worthyp. The thirde, building of celigious boules. The fourth, penitence. The fifth, falling. The firth, prayer. The leventh, almes deedes. The eight, & malle. The cheefe governelle of this kyngdome, is it s. Good intent, Duches of Baris, who was made ruler there by king Freewyl, when he first obtened the kingdome: to whom not long after, the Buntes of V Vallal was appoputed Lieuete, naunt by the Pope his privilege, but fluche tyme as by the government of this kyngdome, both the and her followers do returns agains but o that puritie in the which Adam and the lived before they finned.

Amo. The names of the proninces are truely noted,

nothe reade the cities.

Tri. The copie of the cities is in this forte: The pronince of Ponkes, or the Fratry, both contegue in it a great number of motte populous cities, ful of plentiful boules and goodly valaces, built at funday tymes in bis vers places, and by biners founders, tobereaf forme contrine people of one fect and one order : others be binibed into biners lectes & oaders, as it were into tribes or centuriesthe names wherof are here waytten. The citie of Ball inhabited with people of Grece. The citie of Hicrome. Thecitie of Augustine, whiche is biutoeb into bis ners lettes & ozbers, as Ermites, Reguler Chanons, Sciopettines, Lateranes, Premoftratanes, good men, blacke Cocigerise & George of Alega. The citie of Benedicts tobich as it bath more boules the the rell lo is it binibed into moze lettes & ozbers then any other: as & Chimiacenses, Camalduenses, Vallumbrofines, Grandmontenses, Ciftercienles, Humiliati, Celeftines, Gilbertines, Mellicences, Castellences, Burfeldenses, Montolicetanes, Eremites, and Calinenses. The citie of Carthuse. The citie of Carmelites, The citie of Croffe bearers, The citie of Domi-

Dominicke, whiche is binibed into the lettes e arders. Conventuals, ant Observantes. The citie of Frauncis. iphiche is biuided into more fectes and orders: as Obferuantes, Conuentuals, Pooremen, Penitents, Minors, and Capprichines, a ne fre broode, or rather an but tymely broode. The citie of Trinitie. The citie of Sentitanes. Thecitis of Brigide, & the citie of lefuices. There are bluers other lectes and inferior orders in those cities tobole names are not regilired in this place, both because they are of bale condition, and final account, and also because bother the Chapolus of these abone mentioned. there baply forma to newe, even as Wolhzomes out of boung. The greatest part of these cities are become rich by the liberalitie of fuche as from tyme to tyme bane inbabited the pronince of Almes Deedes, inhereof fome for Denotion fome to unburben they confcience fome to obterne pardon for theyr linnes, lome to bo good to theyr o line foules, and to the foules of they, frendes beparted, fome in one respecte, & some in another, bane oftentimes robbed they ofone children, and other lawful hepres. and have believed they goodes byon thefe cities, and in lyke manner boon the citie of Confraternitie, whiche is recited hereafter. The people of those cities, whole fectes and orders are conformed by the Bove, bo lyne in molifecuritie of al others . It is not lawfulfor any perfon of this pronince to remove from one citie to another, buleffe he channes to a moze perfect citie then his owne.

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Ber. Paul the apolite woulde not luffer a fewe lettes whiche began to spring among Ethe Corinthians, fravying less by that meanes Christe shoulde be vinioed; but bere are himbleness effectes, subjecte so not only vinioe Christ, but make even the smallest anatomis of him that may be.

Act. Withat is that you talke to your felfe, Bertuccius?
Ber. Pothyngity, but I commende to many goodly fectes

fectes as be nowe a dayes in this cities, which have benread, not of amcient Philosophers, but of holy beethern. But goe on, mailter Potarie, with that which you

batte taken in bande.

Tis In the frontiers of this vouince, there flandes an inulnable fort, called the profession of Monastical hower, built three corner be wole, or in fourme of a tri angle, and hanyng three mote firong bullvarkes; that is for every comer one: whereof the first is called obedi ence, the feconde popertie, and the thirde chastitie. This fort is feituate in fuch fort, as it both equally befende the bobole prounte, and it is not lawful for any man to bwel in this province, buleffe be leave behand bom the bertue of his baptifine, and many tymes also be muste forfake bis owne name, and so pallying by this forte, be multe (weare to defende it as it fanbeth, buryng bis lyfe: And for the most part they are brought in byther by the mean mes of matter Error, 02 Lady Desperation, for hery fe to come in by any other meanes. And pet there be many momen places there account they wolles by they pas rentes, tobo because they woulde the better mayntepns the rell of they, familie in reputation of the woolde, gens theyabaughters in this foate for a facrifice to Molocha cuento the depplative deposit occas and come and

Ber. 3 pray you tel meene thing, mailler Ammonius; From whence, I befeche you, are the names of these bulwarkes vertues, Obedience, ponertie, and chastities for

they feeme to me to be counterfayte names.

Amon Lingt tel thee, my Bertuccius, they are derived of a certaine again, indicte the Gramarians cal. Anti-phrasis, that is suchen either midding for forme other cause, we be a wondern a contentry figuilication to that which it formbeth, as we see it playnely view in this place: but reade on Trifo. The programme in the contentry but the contentry below in this place:

Tri. Pot farre trom this farte saculle, there handeth a bugs

a huge citie, whiche is not lubiect to this pronince: but onely in league, and confederate with the other cities of this province, and is called by name Confraternitie, and is also divided into divers fectes and orders: as boly foul viers, whereof some be in nyahtes of the Rhodes, some Enryghtes of the Churche, whiche are nowe beliroged, fome knightes of Almanie, fome knyghtes of . lames, some knightes of Calatria, some knightes of Besus Chaine, Come Callell knightes, Come knightes of Saint Mari de Mercede, some knightes of Montesia, and all billynguished and noted one from another by gare mentes of vivers colours, and by funday croffes. Hozer oner this ozder is divided into certagne schooles & lectes of the Miniuites, and into certaine orders of &. Anthonic, which carp & figure of a great A. bpon their breat. and wander about the worlde a long tyme beggyng for the lone of faint Anthonie, and into all the rest of the Cerretanes.

Act. Surely this prouince holdeth a great multitude Agyptus fine of people. By my fayth, I thinke Egypt which bringeth nube ferax. forth fruite without rayne, had never is many frogges

noz Loculles in the tyme of kyng Wbarao.

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Ber. In deede those which inhabite it are Locustes, for they are such as & lohn in his revelation sayth, he sawe come footh of the bottomlesse pit . But proceede maister Notarie.

Tri. In this province neither the mentake wynes nor the women bulbandes, and yet for all that they multiply to fall, that they are confirmed oftentymes to lende out neive swarmes lyke carefull bees. And albeit they bring in amongst them certaine pinjochers both men and women, whiche be of the thirds order of S. Fraunces, 4 may lawfully marry, 4 place them in their countrey, making them partakers of their printleges and merites: yet not withstading they can not multiply so fast by this means,

F 1

for

for they chylosen (yfany be borne) are not subject to the surfortio of that pronince, although peraduenture they be g children of some of that countrey, as in deed they be.

Act. Dh what a merueylous thyng is this which you speake of, I pray you mailter Amonius of curteste tell me how they bo multiply so fall, seying they bo not mary?

Amo. Surely 3 cannot tell maifter Vnlawfullacte, but well 3 wote this, that a great number of them doo ble menin Creeve of women, and get 3 am fure they can not multiply by this meanes. Foz yf that were pollible, 3 beleene they woulde have so fylled that prouince by this time with suche a multitude of people, that they must nes cellarily have lent footh fome great number to bleil in the new found world. Againe I know wel, that many of them bo keepe other mens wpues abzoade out of they? pronince, but this way they can not lykewyle encreale they owne number, for they lay egges lyke Cuckowes in other birdes nelles, & make men euen bery wagtayles to bigng bo other folkes chylozen. Bozeouer 3 am fure, that bioers of them do kepe they owner countrey women at their pleasure, but these make only a seignozie of them felues lyke & Amazons. and we feethat by this meanes they can not multiply to them felues. for as foone as the babes are borne, eyther they fecretly murber them, or incontinently femor them foosth to hospitals of other prouinces, because they wyl not abyde the reproche & chame of nurling them when they are not borne in lawfull widlocke. Surely it may therfore be, that they multiply by the prayers of some of their faintes, as byothe Mimidones when Aacus prayen.

Actionel, how loener it be, certes it is a firange thing.
Ber. This populous province night well pare a lufticient number of fitte men to be sent to the galleys of maister Andrewe Dorias, to fight against Ariadene Barbaroza, and so the lande shoulde be well purged of a great Deale

beale of filth. And happy were those men whiche thoulde Decr.cau. 23.4. be flagne in that conflict, for the Pope both promise the scap. Omnum. kyngbome of heaven to al suche as due in any battaple at any staple at any staple.

Act. Four counsell is very good Bertuccius, and I wel talke with the kynges maiestie about this matter.

Bo on maifer Notarie.

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Tri. The people of this province, as well al in general, as every particular fect and order, doo enioy infinite privuileges, liberties, teremptions, as is conteyned in they? Mare magnum.

Ber. It is true in beebe, fo; Theare that they are eremp.

ted out of parabile.

Tri. 3 pag you (Bertuccius) interrupt not my reading

with your bablyng.

Ber. Whith a good wyl, reade at your owne pleasure. Tri. It is not lawful at this day for the people of this pronince, (no more then it is lawful for fuche as be of the reverende mailler Cleargies courte) to labour fuith any bandperaft, both because they have a convenient lyupna other wyle, and because they must deale with thonges of greater importance then handy workes, for some of them are confecrate to fpirituali offices, as to left at mattens, to flande long in the quire, to fay certayne feruite, to find pfalmes, to play bpon the organes, and to ryng belies, thyraes orderned by Bope Sabinian, to beautifue Churthes, altars, and fuche molt frittual and Denine places: some do gene them selves to the Audie of the facred bes vines and schoolemen, of the reverence Cannons, and of the curfous and paynefull Summilles, but mone to the Byble: for whofeener readeth that, must needes fal into a bundeed thousande berefies, deserugng both tempozall and everlating fler as is not onely determined by they? inquilitours, but also put in practile yf any man come into their handes for that cause. Dthers are appoprited to F ti erternal

erternal offices: as to buye, and fell, to make marchaund bile, to collect the great revenues of they; lands, to make gayne of every thing, and to furnish their palaces, which they call cloylers, not onely with needefull thynges, but all suche thynges as may belyght the sense of man.

Ber. This filthy chanel had neede of suche a kyng as Amasis kyng of Egypt, to make them chaunge their custome. Path not God commaunded every man to lyve by his owne labour, with what colour then can they lyve so delitiously agagnit Gods commaundement, lyke waspes of other mens labours, under the pretence of religion. D trymme religious men.

Act. What (peakelf thou (Bertuccius) fo foftly to the

felfer I bo not buderfrande thee.

Ber. 3 fay nothing ür,that toucheth your mafterthip,

my mynde was of another matter.

Act. Imerneyle not noise, lith these men lyne so perfeetly, though &. Thomas of Aquinc say, That whole,
ener goeth to divel in this province, and clotheth hym self
with such apparet as they be to weare, esweareth publykely to observe all that whiche is about sayde, is no
less renued and cleansed from all sinne and wickednesse,
then when he was first baptised beyong an infant.

Ber. Pay furely very little cleanfed, but rather the contrarie, to they them felues which go thyther to divel, bo lay that they go fuori del mundo. Whyther then foould we thynke they go, when they go fuori del mundo, but into some fylthy and uncleane place. And byd you not beare a little before, that their palaces are called cloylists; who boubteth them, but they them selves be wicked and infibelies, according to the testimonic of Lucane, topo layeth.

Nulla fides, pietasque viris, qui claustra sequuntur.

Po fayth, not bertuous lyfe's founde, in fecrete clopders to abounde.

Act. You beclare your fanorance bery wel (Bertuccius) for that place of Lucane both not fay, Clauftra, but. Caltra.

Ber. It is no great marueple though fuche a one as 3 am be not perfectly learned in matters of bumanitie. And yet lynce I came to this court to be the kynges Barber, I have genen my felfe fufficiently to my booke, haupng oportunitie thereto by reason of some bacant tyme which che I haue. Therfore I fap, that this place in my Lucane bath Claustra, and 3 thenke exther of them to be true genough.

Tri. Thele are but your fcoffes (Bertuc.) 3 may you

bolde your peace, and fuffer me to reade.

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Ber. The trueth ought not to be concealed. Wiel. go on. Tri. Query fecte og ogder of any citie in this pronince, both observe one rule-one lawe, one maver of ipupnaand one kind of betture by it felfe, differing from the rell. Decr. deconfect. For fome bo eate flelbe when they lyt, fome eate it bery dift. s. Cap. Carfelbome, and others eate it not at al : and yet every one nem. lyueth molte belicately. Some thane they beades after one fathion, and some after another, (as they do like wife in the court of Kome) fignifigng by their thauen crowne, Causta queffer. that they be spirituall kynges, some are clothen in wol, Cap.duo. len cloth, others in lynnen, some in subyte, others in blacke, some in takiney, others in murrey, and some in whyte and blacke myngled togeather, lyke the baugh ters of Enippa, whiche werechaunged by themules, Come weare they, thystes oppermot, come have they boodes and robes of one falbion, fome of another, fome bane appoles of leather, some of a knotted rope, some have tobole thoes, fome have open thoes, fome twoodben Apprers, some goe barefoote. some rpde upon beautiful courfers, some are beaties them felues to be ryaden, some are called Monkes, fome mannching Frees (I would lay) begging Frees, floute defenders of the Poppile Fitt Monarchie.

Malus vocandus est, qui sua causa est bonus.

Monarchie. And although these orders be divers one from another, yet they do al bryng these brotherly men to one ende, that is, to a perfection in wynnyng soules, and obteynyng everlastyng lyfe, whiche many of them do largely promyle to suche as either in they lyfe tyme clothe them selves in the same coloured garmentes which they bee, or els do put on they bestures whe they dre.

Ber. I have heard (maister Chauncelour) that Christe in his Gospel both prompse everlassing life to al that be leeve in hym, and keepe his commaundementes: howe can they perswade be then that they do purchase everlassing lyse by observing they owne rules, and wal-

kyng in waves beniled by them felues?

Amo. Tulbe, you be reliand nothing (Bertuc.) thele men befores they owne rules, do keepe both the commandementes of God, the preceptes of his holy God pel, and that which is much emore, befores the ten commandements, they observe also the counsels of the God pel.

Ber. I benderstande you very wel, maister Amonius, but I would fayne be satisfied of you in a certayne doubt whiche troubleth me muche, and that is, whether those whiche observe the commandements of God do goe

to paradile; 02 no?

Amo. What kinde of boubt is this ? Wil bo knoweth

not that they goe thyther ?

Ber. Then, if he that keepeth only Gods commaunder mentes, do goe to paradile, whither (in the deuyls name) goe the Fratry men, whiche observe both the commaundementes of God, the preceptes and counsels of the God pel, and they owne rules also. Durely they must needes goe further then parabile.

Amo. Bertuccius, Bertuccius, thou houldelt bo better to folowe thyne occupation, and not to meddle with the Golpel. Thou mayelf fee, of thou lyft, that the greatest

part of those whiche meddle with the Gospel, become Lutheranes. But reade on Trifo.

Tri. The perticuler charge of this pronince was geuen to Lady Hypocrific. But because per Ladyshyp for biners good respectes never goeth out of her house, and is never feene abroade, it was appopried that La. Difcorde, La. Enuie, and La. Ambition, Choulde be ber fee lowes and affiliauntes in this charge, and thoulde goe as brode to deale with publique matters. And lo thelethree. according to this appointment, do gouerne the whole Rate forntly, fauing that La. Ambition only both make magifirates, e belloweth dignities e offices thozowout this province, buder thefe titles, Generals, Provincials, Welldentes, Maffe Wieltes, Micars, Abbotes, Wiozs, Wardes, Archimondites, Wionolfes, Correctors, Suppriors, Brocurators of orders, Paillers of diainitie, Reabers, Bachelers, Regentes, Pzeachers, Curfojs, Stubentes, both graduate, and not graduate, Deanes, Cel lurers, and fuche lyke begrees: And to thefe the committethal matters of the province, as welspiritual as tempozal. Lykewyle the distributeth dignities and offices as monatthe women of that province, & geneth them and thoritie in suche places as they governe, to beale in all causes as wel as men, albeit they of them clues befgee to be bnder men. Last of al, touchyng the traffique of this province with fraungers: As there be many of other proninces of the fame kyngdome, whiche do continually traffique with this brotherly nation, lo is there a great number of this people lykewyle, whiche baue baply en tercourse both into the province of the Palle, the Popes courte, and other places of that kyngoome, where they fetch as many dignities, commodities, and profites, as it is politible to get.

Ber. Surely there be not in the whole worlde luche tole and victous belly gods as thefe men be, neyther is

there

rly men Coules. of them fe tyme es whis hep dre. Ch2ille that be : bowe ale cuer.

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there any notable treason of other mischerte committed in any place, wherein fome of them do not meddle, 02 be partakers of the beuiles.

Act. Withat boeft thou mumble Bertuccius lo foftly to

thee felfe ?

Ber. Bothyng fp2,but good.

Act. There is no smal cause why the kynges matelite Thoulde be careful & circumfpect to mainteyne his kyng. Dome-leeping be is loade of fuche notable vacuinces as be

within his realme. Reade on maffer Botarie.

Tri. The feconde vonince, whiche is the province of Saintes woozibyp, bath three cities, Abozation, Inuo cation, and Intercellion, at which cities are of fuch great nelle, as they bolde an infinite number of people. The fourme and manner of thep? building, was taken out of Babylon in Chaldee, and other auncient cities of the Daganes. And therefore they baue ever fonce observed the lawes, ceremonies, rytes, and cultomes of the Pas games, as we fee they bo even at this day. In the myoft of this prouince there are two hilles reaching to beauen, whiche were made of the humane fantalies of a certayne company of Fryers, the one called Dulia, and the other Hyperdulia.

Ber. 3f Tiphoeus and the other glauntes his compas nions bad ever knowen thele bylles, neyther Iupiter, not the rell of the goddes shoulde have escaped they?

bandes.

Tri. Porcouer, the whole countrep is fal of riche tems ples, buge chappels, and fat aulters, in the which, with Primus in orbe the greatell reverence lubiection, and feare that may be. deos feciteimor. they worthy innocate, and entreate al thole as intercels fours, whom the Bope bath canonised by bym felfe and bis counfels, and bath placed in beauen, and to whom those places recited were built, bedicate, and confecrate, to bonour and referve the reliques ever fonce the tyme of Bons

Dope Sauian, of Dope Highius , 63 Coustantine the Omperour , whiche were the firte aucthours and begynners of fache buylognges befoze our baves. Albeit fome fap that Cletus and Anacletus; billops of Rome.ofd firfte erect thole places , where the reliques of martyas thoulde be keapt and worthypped: But this is onely a particuler opinion, thother is molt bniverfal e generalt. In this prouince lykewyle, they take their othe a f weare by fuche faintes as are canonized by the Bove-and allege they names for witnelle of the trueth , in fleebe of the name of Bod.

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Ber. The people of this province mailler Vnlawfull afte, are not onely beceived in thynkyng that Bone Sauian 02 Higinius, were the firft that beganto buylo thete an allufion to Churches, but that which is much worfe, they are also as Dulia and Hya thunke in fernitude , and byth flaverie, not to (Bob oz perdulia. to faintes, but to beuyls made gods and fantified in the Dopes parabile, as my colin Pafquinka feto bapes fince in talking with me made me to underfrance the aft

Act. Tothat kenred is between thee and Palquinit, (Bertucciuse)

Ber. Dir. beis my colin Germane, and before be was turned into a ftone, we wrought both togeather in one the Expension of the leaf of the profess of the state of

AA. A hane beimbeithe renerenbe maiffer Chieti fap, that this pow coints a notable kname, for be fpeaketh both agapall the Bore, the Carolinals, and alother men Johaffoeuer commeth in his month . Therfoze I woulde abutte pout to take beebe of his convary, left you chaunce to be ercommunicated, and to the kinges matellie banalthe polities courte in etyping a dan bedinamout one

Ber. Multig feare not that for toe barberg can walke away an ercommunication with a title whot water. By cofin Pasquine bath tolde me nothyng, but such thyngs as be both true, boly, s good. For my part I knows not 311315134 bym

bym whom you call maiter Chieti. But goe on maitee Natarie.

Tri. In al partes of this pronince, you that find great those of tombes, sepulches, pottes, bials, and bessels both of gold, and since, of chistal, of inorie, of alabaster, e of al other kynde of precious mettal, wherein the bodyes and members, as the head, the bones, the dust, the asses, the beare, the clothes, the bestures, the nayles, the blood, the milte, the thomes, the nayles, the woode, the Asses tayle, and a thousands other reliques of Christs and the birgin Parie, and lykewyse of those whiche be canonized of the Pope, e placed in beatten, as I told you before, are keapt and reserved, at the which thynges these people do continually biste, reverence, kysse and worthy.

Ber. There be many bodges worthypped byon earth (as they fay) whole foules are tormeted in helt but admit they were in beede the reliques of true faintes, yet ought they not to be worthypped of any man. Puch leffe ought the other thynges whiche are here recited, but especially the reliques of the Affe, to be had in such price a estimation: for who seeth not a greater blocks thresse in those which worther Affes tailes, then is in any Affer D blynd worlds.

Tri. Poseouer a great fost of paynters, carvers, image makers, & such lyke craftes ment, inhabite this pronince, whiche do continually attende by an nothing els but only the garnishying of all places of this countrey with pictures, carved workes, postraytures, images, figures, idols, and shavo was of God, of Christ, of the birgin Partie, of the angels, and of the saintes of paradife both men and women, that such ethynges might be a good remembrance and instruction to the people of this pronince.

Ber. This scaming of images is against the commannbement of God, so; in the seconds of his tenne commannbementes, he sozbyddeth any man to make, wozshyp, oz reuerence renerence any image at all: albeit ine fee this commaunit dement by the meanes of the deugli and his members; bath long ben bydden and buryed. And behold how the implies goeth nowe: for the people of Alia, the Persians, Numa Pompilus kyng of Rome, and divers other hearthen prynces, forbad any images to be made of the gods of their countreps; and yet they which professe the name of Christ do cleane cotrary, making images in al places, yes of popishe saintes, against the commaundement and implied God.

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Tri. For Gods fake Bertuccius interrupt not my read pong with these pour floutes.

Ber. For Bobs fake mailler Notarie, goe forfvarde, and looke not to mesfor 3 meane not to let pou.

Tri. There be allo an infinite number of ministers, which have charge to polysh and garnish these reliques and images, which they becke with gold, silver, precious siones, and ryche cloth of all fortes, according to the rate of those revenues which come in so them by offer pages, to provoke men by these ornamentes to greater bevotion, both to offer larger aptes, and gene greater almes.

Ber. They never beards (as it feemeth) that whichs Chiffe fayde to his disciples, that the memorie and infunction of heavenly thenges, both not confide in the reliques and images of any creature, but in his boly Gofpel. For they suffer Christe bym selfe, whiche is the true image of God, and saint of saintes, to goe naked, and to sustayne a thousands wantes and miseries in his poore members, whiche surely is the greatest incivilitie that may be, and bende them selves wholy to decke their research and solles most rechely and gorgeously, for they owne succe, although it becontrarge to the commaunder met of god. D goodly memories, D goodly instructions, and notable devotion.

Tri. Surely Bertuceius, thou art very cumberlome

with this the continual mumbleng, let me reade, et it be the pleafure.

Ber. Reade on pf you lyfte, & regarde not me as I told you before. I am denifying certaine thinges with mee felfe, whiche I will better to loftly, as they shall not let

pour readyng at all.

Tri. Before these saintes, and all their reliques and images, are tapers burnt day and night, laudes are long, musical instrumentes are sounded, into the is burned, the cap is reverently put of, the knee is occupitly bowed, passionate papers are polyted footh, bumble bowes are officed, infinite graces are desired, helpe against insimilities is asked, and all other needefull thenges requested, there is crauping, there is hopping, there is trusteng by they, meanes and defence to escape all yl, and to obtaine all good thences both in this lyfe and in the lyfe to come.

Ber. Such worlipp and fernice, if it proceede from the bart, is fit for God only, s wholoener both it to any creat ture as they bo, without boult committeth foolary: For of it be included to woolhip God other wife there bath appopulated in this body foripture lasit is in berbe) botos can't be but toolatrie, to gene bito other creatures, the worthpp whiche is one unto God alone, agaynt bis erpreffe commandement. The beught feeketh no lefte by this meanes to make from felfe to be would tover in those lamtes reliques, and images, then be byo in the foolles of the Paganes . D wandzyng woolde . Waho feeth not that brider this cloke be concelled the gods of protection. the meane gods, and the gods of trull, which the Sabines brought into Kome, and al the other gods of the auntient wentiles. The boly farinture maketh mention but of one onely mediatour, which is both our bedinever from aly! and the gener of al good, that is, our Lozo Jefus Chiff! and both forbyd bs to Iweare by any name but by the name of God onelpland that byon necellitie.

Amo.

Amo. Meabe on Trifo, toby flavel thon-

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Tri. I take a little breath, for I was almost weery. There also you may see an infinite number of precious gystes, offerenges ofgolde, and spliner, alkynde of bestures, weapons, and paynted tables, subscribed, hanged by, and inclosed in divers places, so; a testimonic of the ingracles tobiche have ben done there, and of the many of the graces tobiche divers dans obterned.

Ber. Pay, rather in witnesse of the errours which have ben there commytted, and in token of the reproduction of many, and so, a playne demonstration of the conetons nesse of those ministers whiche have the charge of such thynges, who do not only fague and publishe thesempracies so, they, owne gayne, but ofteneymes become Prometheans, Pelchines, and Architanes, framing images with they, owne handes, and making them after wardes to be myracles of them selections.

Deceine the worlde enery way:

Tri. Ind because meitinggot not faglein obtegnyng graces of bely men and voly women, whiche are notice made laints bumane benotion bath appoprited one laint orier one theily, and another faint over another forna. and bath genen unto them the care and charge of that thing brity; as to one the fyre, to another the agre, to one thowees and ragne, to another fagge and calme theather. to one the fea, to another the lande, to one the verticuler charge of one countrep, & to another of come other count trepito one the care of mens bodges, and to another the care of one frecial member, and to the thirde of another member, to one the health and fafetie of foules endelwed with realon, to another the tharge of beatles wanting reafoir: but the greatell care of atis lapbe boon the bir gine Wary overindinite matters, for to bet is genen the office of offiributying of graces, because the Coulde case ver forme of that great trouble. Dozeoner both the counsel Ø itt

tel of Lions, and the peculier denotion of many, have generate every laint both man and woman, they holy and felliual dayes, whiche are celebrated in honour of them, with tole longes, mulicke, daynces, playes, furfettyng, drynkennelle, and other comfortable denotions: a haus appointed, that men Choulde goe byon those dayes to receive pardons, and places at the alters, chappels, and thurches whiche are dedicate to those laintes.

Ber. Withat difference is there betweene thele laintes and the Bentiles goddes, but only the name - were not they also appopated to governe some one thoug, and some another, and were not they feather celebrated in the same manner that these be - D Idolatrie more then

Deathengthe.

Tri. There are some of the people of this province, whiche not being content with those saintes, reliques, and images, whiche they have in they owns countrey, to abandon the care of they; where and chyloren, and of they; substance, and to the great himberaunce of they; familie, to goe in pilgrimage throughout the impile, to visite crucifices, boly Paries, and other farresaintes, and to see they; reliques and images: especially such as they heare have either wept, or sweat, or spoken, or done some other kynde of myracle, and be receive such pardons as they synde there.

Ber. D what foolythe imaginations are in they mine bes, whiche banishing the care of they owne affayes, strayghtly committed but them by God, do got so dolythly against Gods commandement, to searche farre countreys for myraculous fallhodes, and false myracies, as though the image of Apollo in Hierapolis, the image of Orpheus in Digria, the image of Memnon in Thekes a citie of Egypt, the image of Fortune, whiche was set in Latinus way neere to kiome, the images of the gods whiche Verres stole out of Delus, and other fools in murable.

merable, have not bone many fuch mysacles (of the illust ons of the Deupl may be called myracles) and albeit thep were true myacles in beebe which thole men goe to fee. yet were they bone to no other embe, but to conforme fuch in they errors, as gone no trult to the limple trueth of the benine feripture. But without boubt they are al faige nes and falle myzacles, afwell because they are not bone to the conformation of Gods worde, as allo because thep do muche more induce be to a perticuler devotion and feruice, both of God and of faintes, without the compatie of the holy laripture, whiche lurely is a molle denvivibe practile.

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Amo. Thou flagefito often Trifo, readeon, 3 page thee.

Tri. There falleth botone fuch a reforme into my thoote. that fome tyme it wyl not fuffer me to freake: but noine I wil proceede. This province in times pall was greate ly allayled by one Vigilantius a Frenche man. But that parte of it whiche conteyneth images, was muchemore tharpely affaulted both by Epiphanius the Bythop of Salamine, by the Emperour Leo of Isaurum, by Con-Stantine the fifth bis sonne, and by the counsagle of Con-Stance whiche he called, and by the countagle of Elibertine, by Constantine the firth, by Serenus Bestop of Marfilia, and finally by many other mote myghtie and beably enimies. And although it got the bictoile aftermarbes by the force of Gregory the thirde. Paul the first. Steinen the thirde, and other Bolhous of Kome, and by the appe of the countet of Italie, the fecond Picene counfet, the counfet of Laterane, and the counfet of Franck force, and by the fauour of Theodolius the Atramitane Emperout , and & Theodora the Emprelle , loyfe to . Of Hyrese. Leo the fourth-and the Frenche kung , and by the De of Burne. fence of Germanus Patriatuh, Gregorius Ciprius, Iohn of Damafcus and other Doctours of that tyme: yet for all

that the victory was bloody, a brought great destruction with it. For by meanes of these contentions a discordes, the Empire of Christendome was divided, and the west part, by the meanes of Hope Gregoria boue named, by trebel against the east, to the great damage of al Christendome.

Ber. Soit falleth out oftentimes,that the greater part

overtheomes the better wart. On to the transfer of

Tri. The third province, which is nert buto that where of we have fpoken, that is, the buylorng of boly boules. contenneth in it fine cities. Whithe although thep be all named with one Christen name, get are they distinguis then the one from the other by their proper names or furnames. The first is called, foundping of Wonasteries. The feconde, foundying of Churches . The thirde found Dyng of Chappels. The fourth foundyng of Anniverisries. The fyfth, foundying of Bofpitaltes, Althele cities were builte by they nerte neighbours of the womince of Saintes woolbyp. whereof fome being mourd by bemotion, fome by a bowe made, forme to obtenne remission of thepalinnes, and others by fome bilion appearang to them, have come thether, and built their boules, as we fee fome bo at this day, which dayly augment thefe buils Dynges. By this meanes it commeth to palle, that thele two requinces are to frapabily lynked to creather, as in biutes thornes they can not be fenatate one from anos ther. And therefore hung Freewyl bath appointed one perticuler governelle over them both, whiche is La. Superfition, who by her frecial commandement prouf beth that in exther mountee-both the holy men and holy women of the Bopplie parabile, with al theps reliques and images thoulde be reperenced a prayed finto, and innocated with great hemotionand wants authoritiqually called byon as peculier patrones and intercellours.

Ber I have bear be that Heliodus in his booke called

Theogonia,

Theogonia both affirme, that there were three thousand gods worthived of men of antient tome in bluers varts of the worlde. But I beleeve that there is in our dayes a farre greater number of popily faintes, o) rather deuils. bearing of name of faints, worthipped in thefe provinces. Fo; batan whiche transfourmeth hym felfe sometyms into an angell of light, fometyme into a crucifire fome, time into the birgin Parie, fometyme into one boly man or woman, and fometyme into an other, and fo appear ryng to divers perfons in funday thapes both no lette conet a Delyze at this prefent to cause Churches, chappels, aultars, and other places to be bugit, where he may be worthoused then be dod in tomes vall when he changed byin lelf formetime into a good fometime into a goodelle, appearing to this man and that man in vivers fourmes, as wefindeheavy eared to the Stratonical wines of king Sciencistand to Prolome the ark king of Egypt, and to blaces others portons 3 toouldeto God that there weets chos which futter thant letings to entitle to be deserved, fee, mag they topil not knows the trueth of their matters by other meanes, myght have at least forme Demagorgus amongs them to compet that markers to bifeoner them felues, and to thew what illutions they ble to make men credite them. The some faintes wegiber leeke not befire fach kynde of fire fee nerther deth God require fach kind of temples ; who be commounted by to make our felices and our bartes temples for byin to dwell in. But take beede Bertuccius leaft thou playe with a wafpe, freake foftly, and let no man beare thee, for of thefe thonges be knowen abroad to proceede out of thy mouth, thou wolf bane thy head scalbed with wools liquor then lye.

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Amo. The copies byther agree very wel with the original, wherfore reade the vell quickly of the may bifpatch.

Tri. The fourth prouffice which to talled the prouface of Penitence, hath three cities . The first is called Contri-

Pi

tion,

tion, the lecombe Confession, and the third Satisfaction, inhich were lately buylt by the Choolemen & canonifies. in the fame fourme as they be now: Albeit fome affirme. that ocitie of Confession, was first buylt by Befus Chaist through the meanes of his Apolites, and afterwardes brought to that fourme wherein it nowe flanbeth, by Bope Innocent the thirde, with the appe of the counfell of Laterane, a certapne ercellent workeman called mais fter Omnis, a Hermaphrodite, that is, a person of both kyndes, tobo in benifying the plat fourme and lituation of this citie-farre exceeded Democrates the Deviler of Alexandria: for it frambeth most commodiously for the traffigue of al kynbe of marchandise, and specially the wares of conferences wherfore Bone Innocent commanded that al persons both men and women , whiche are subject to the popply Ponarchie, after they be growen to the neres of discretion, Could be bounde to come once a yere to this citie, and thereto gene an account of al-they; Derdes both fecrete e open of al their mornes, e of al they, thoughtes, with al fache circumflances as ener happened in-dealing with their confeiences before they commyng thether: which turneth to the great gayne of divers, both of maje fler Cleargies courte, and of the pronince of the Fratrie, who are appoprited and deputed both to byroe and loofs the packes of their waren se to tohom alio the keyes are genen both to open and fout the coffers where the faybe marchandize is keapt, whereby they gayne a thoulands other commodities.

Ber. Surely this is a berge good order, for by this meanes they know althe learnes, e dealynges of energy man and woman whiche commeth to that citie, and to they may eafly practife a thousands treasons, commit a thousands advoultries, e do a thousands other villances and outrages, as they do dayly.

Act. 3 pray you tell me maffler Amonius, before be

reade ange further, what kinde of wares thole confciences be, whereof they make suche marchandize in this province.

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Amo. I wyl tel you mailler Vnlawful act, they be the skynnes of certayne lyuyng creatures, which are spotted with moze colours then any Dunce, or Leoparde, as you shall better understance hereafter. And albeit they be somewhat harde e rough of they owne nature, yet they whiche have the charge of them, can dresse them so sinely, and make them so soft, as they may wappe them by in what they lyst, be it never so small, and both bynde them harde, and loose them at they pleasure. Poseover, they make suche garmentes of them both so; men and wome, as Adam and Euchad, when they were cast out of earthly parabise.

Act. I benderstande nowe what they be, surely they must needes make great gayne of them. Proceede mate ster Notaric.

Tri. In this prouince also there are great store of carpeters, which to nothing els but make cockboates, whis the they call seconde tables, to save suche as suffer any shyptoracke after baptisme, as Hieronimus of Dalmatia bath taught them.

Ber. Dhow little bo they know and account of baptilms and the death of Christ, whiche make so great ellmation of those seconds tables:

Tri. The fyfth province, called the province of falles, conteyneth in it live cities, whereof the first is called Lent, the seconde Aduent, the thirde Imber dayes, the fourth commanned Migils, the systh Mednesday, Fryday, so Saterday fastes, the firth Abstinence upon particular devotion. The citie of Lent was buylt, as some say, by the Aposles, as some say, by Telesphorus, sas other reports by Melciades, whiche were both byshops of Rome. But inhosower buylt st, this is certaine, that it is a most not ble

Shronetybe.

ble citie from whence the Lorde Carnaffial, who is one of the most renowmed Barons in all the Popes Monarthie, bad his first beginning, and intoken of that be divelleth at this day nert to the citie, and keepeth open courte once a peere for certagne bages, with great magnificens and fumptuoufnelle. At whiche tyme be geneth buto euery man that frequenteth and bonoureth bis featt. fuche wanton delyabtes of longues, infirumentes, Daunces, meates, brunkenneffe, and root, as are not to be found in any other part of the world. And when thefe dages of for lace are ended, the cultome is, that al they which have recreated the felues there with chearing e feating before the Wigile, must then enter into f citie by a certaine gate, Spanckled with ashes, where after their entrance, they begyn to let by a great fayze s molt beautiful marte, in the which amont other wares, they beale especially with great floze of those spotted skins , called colciences. This marte commonly continueth rivi. Dayes. The citie of Aduent, according to the opinion of some, was built by the apolics, is of much leffe effimation then o citie of Lent. for none inhabite it but only a certaine company of Fry. ers, which loke for the commyng of Dellias every yeers, lyke the Jewes. The citie of Imber, as forme fay, was buylt by Califfus, as others fay, by Vrbane, both bithops of Kome. It is graunted buto this citie by frecial value lege, that al those which go to bivel in mafter Cleargies court, mul be admitted to their offices within the wals of this citie, onely the weeke in Albis is excepted. The citie of commanned Migils, and the citie of Wiledness day, Fryday, and waterday falles, were bupit by Bopes, s by counlets of boly fathers for thele causes fololopha: that by the citie of Wicils the bitious cultome of certains thenes myght be taken away, whiche runnyng about bere and there in the neght, bo greatly annoge and dame nifpe the people of that countrey, and that by the eftie of faltes

Decr.dift.26.

takes, both the day inherein Indas betrayed Christe, and the day also wherein Christ sufficed upon the croste, might have a convenient place to the we them selves in, as it were upon a stage. True it is that when this citie was sirst buylt, it was somewhat lesse, and was called onely Wednesday and Fryday saft. But Pope Innocent the sirst, dyd afterwardes above unto it & third name, because that day in the whiche Jesus Christe targed in his grave myght also be aptly represented. The citie of Abstinence upon particular devotion was buylt by a certayne because thy who e of people, whose posteritie do not yet cease to encrease it dayly, following the custome of they; so easie thers, to advance it with God.

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Ber. Cultome without trueth, is nothing but an aun-

Tri. In this prouince there is great marchamoile of oyle, fythe, pulle, rootes, bearbes, and al hymos of fruites, for the eating of fielhe, egges, and whyte meate, is generally forbydden, buteffe they buy a license of the Pope to eate them.

Ber. As they, lyes are litle to be accounted of, in laying that the citie of Lent, and the citie of Advent were built by the apolities, leeping they have no aucthoritie to the we look it out of the holy ariptures, to is this denistifie precept muche to be lamented, whiche for by doubt fache meates as God hath made for our tile, and woulde have be to receive at his bountiful bands for the fullentation of our lyle with thankely eveng. But lyth they are graunted to fuche as buy a license to eate them, we may see playing that the Popes laives are nothing els but netter and saves made of Harpuics skynnes to catche money.

Tri. I befeeche pon parton me, of Areade not fo fall as you woulde have me, for necessitie constrayment me fometymes to take a lytle breath. But no we to the rest. The cheese governour of this province is mailler Mon-

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tane

Cap. 18.

Lib. f. hiff. Eccl. tane the beretique, although certaine Sumiles do report, that the government of this province was genen Adam and Euc, tobples they igued in earthly paradife, at the fame time that Cod commaunded them not to eate of the apple.

> Ber. This is even as trym an opinion as the opinion of another of the Summiftes, touchong the citie of confeffion which be imagined, or rather breamed to be built by Get, when belague unto Adam, Watere art thou.

Adam? D great biabolical boctrine.

Tri. The fyrth pronince, called the pronince of praper. conteineth in it fine cities. The fratis called Canonical houres. The feconde, Letanies. The thyebe, Corona Maria, The fourth, the Rofarie, The fofth, veculier prapers. The citie of Canonical boures, was beuiled & begun by Hieronimus of Dalmatia, who was beaten of the angel for beyng to great a folower of Cicero. In berbe he was beaten crooked, for as you fee, be is not troubled one fote with that other fault. Afterwardes it was finished by Pellagius the feconde Byshop of Kome, and was divided into feven freetes or walkes, whiche were applyed to rayle by the leuen falles which the fuft man falleth enery bay and a certagne people fet to inhabite it whereof fome came from the pronince monalical. and fome from the courts of Kome. Then Bone Gregori the Art. benifed that this citie thoulde have but one cate to enter into al those fireetes about mentioned, and namet it, Deus in adutorium meum intende. In this citie Divel a great number of Chaunters a fonging men.pla. ced there by Bope Vitellian, whiche exercise they, office both day and nyght, fyngyng and playing bpon mulical inurumentes in biners places of the cities lyke Ayghe tingales.

Ber. 3s this that kinde of prager which Christ taught bs, when he laybe. Wy father is a spirite, and withe woz-Thypped Opposed in spirite and truethe

Tri. Rowe about this citie flande biners beantiful caliles, whereof the principallell and greatell was built by Bope Vrbane the feconde, with the appeof the count let of Claremount, and is called the Canonical boures of our Laby, another is called the feruies of pholy aboff. another, the fernice of the croffe, another, fernice for the bead, and diners fach lyke callies. But because they be at brider the government of the citie, there is no perticuler mention made here of they ellate.

Ber. They may toel be paffer oner,forthey bypng not amp commoditie with them, but the greatest damage and burt that may be.

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Tri. The citie of Letanies was at the fyste a fmall citie-erected by Mamercus Bylbop of Thema, after war Des it was enlarged and made most beautiful by Pope Gregori the first, about named, and was appoputed for a citie of refuge to fuch as futter any calamitie or abuer-Atte, of what fort looner they be. The citie called Corona Maria, was built by Peter of Amboyle, an Bermite. The Rolarie like tople toas built by certagne Fryers of the citie of Dominicke, to factour al thole whiche are be pout in the fernice of the virgine Wary. The latte citie was erected by certagnie benoute perfons, inhole fuccel fours have figl augmenten it, in futh fort, that they have nowe made it a most goodly batten, where there arrott dayly great floze of thips, lave with vagne belgzes e tolo ked opinions, wherof they blegreat trave and trailique. Finally, the tohole province is fai off kylfal men in Aul grifme, inhiche by a certagne beterminate number, Do keepe good account of that whiche is genen to God; to the birgin Pary, and to holy men and boly loomerfol the Bopifie paravile, with who they have to bo oftentimes.

Ber. Asthough @DD woulde be vereitet jug that be were pleased with they, babblyng, and dynnotrather

account

account it a mockerie then a benotion?

Tru The fenenth pronince, whiche is the pronince of - Almes beebes, bath no citie at al, but only labourers of the earth, and workemen, for one part of it is a large champion, residing abundantly come, wine, and al other ispade of feuites, and allo great flore of Affes, and other beatles bredde in great patieres of that province. The other part, being at mountagnes and billes, is full of Mines where they brage infinite floze of golde, and felner, and al other kynde of mettal. The greatel parte of the profites of this countrey, is eyther brought, or canled to be brought by the owners of that region, into the reas uince of Monkes, into mailler Cleargies courte, in lewe inhereof the Fratrymen, and matter Gleargies courte. be gene buto them that owe their commodities, the imoke of centers the ringing of belles, fonces and other foundes whiche they bonderstands not the melody of mitfical infirumentes. Chabolnes of ceremonies apparances of blefforges and indiffications, water, spetile, fall oyle, lampes, candels, albes, trolles, challices, diffes, takerna cles, cups, boobes, Coles, Aippers, copes, tunicles, palls, buryals, charchpardes; becames, billons, ampacles, and a thoulande other thynges, moze bayne then the boyce of echathat by this erbibition of they epicitual things. they weght braine into they countrey, as it were by er. change at thepe comodities, e to be alwayes wel flored. e exceeding ful of al things apperteining to wealthy life. And if they can not by forefait meanes atchine to thep? Deutles a purpoles they tuenethe felues into Protheans. Vertumneans Acheloians, practiting a thousand artes and persistery to barna as muche of this water to theya united they can. The reft of the commodities of this countrey is distributed betweene the pronince of boly boules, and other provinces of the kyngboine, as it leemeth bell unto them that have the charge thereof. Ber. \$1110376

Ber. Deugl distributed goodes, for in my indgement, as good it is to do yl to the good, as to do wel to the wich ked.

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Tri. The eyght promince, beyng the promince of the Palle, hath three most noble, mightie, exichecities. The first, called sacrifice for sinnes. The seconde, an oblation for the quicke and the dead. The thirde, a prositable application to every thrng. These were built at divers times by sundry persons of the Popishe Ponarchie, who bent they whole studie a power, to make this province the most magnifical and excellent province in the world, that it myght be a worthy place of habitation for our saviour Jesus Christe both God and man, who commeth downe dayly from heaven to divel there.

Ber. This at the first value is one lye, for there is an article of our faith, which fayth, That Jesus Christ both sy the point be ryght hande of God the father, butyll suche tyme as he shal come, to sudge the quicke and the dead.

Tri. And therefoze &. Deter with the rell of the Apofiles, 3. James the bilhop of hierufalem, and a great fort of the bythops of Rome, somers other holy men whiche inhabited this pronince a log tyme. Dyo celebrate it, magnifie it, encrease it, and augment it, with great renowme, Dianitie, glozp, riches, and lublance from age to age, and bod garnoth it with three towques, Latine, Greeke, and Debine, in remembraunce of that tytle whiche was put buon the croffe of Chaife, waitten in those three langua ces. They dyd lykewyle vecke it with most excellent and milicall belieres, as well of linnen & wollen, as of like, golde, filuer, and precious frones, lyke to those which the Temiche priestes bod ble and bod also adourne it with precious beliefs of at kyndes, and for al bles, with fiveet fmelling incense, with frange fernice and outwarde ceremonies, not onely dergued from the olde testament of the Jewes, but also from the facrifices of the Bentiles.

Bers

Ber. D moll foolpfhe and bayne Aves. Jefus Chaffe by his beath made a neive tellament, to take away the olde. thefe men woulde make an olde teltament agapne of a new Surely a very fyt and convenient thong. They Chould be much better to diffribute those vectous thrings

whiche they pollelle amongst the page.

Sacred is bere curled, as, Auri facra fames.

Tri. In the myddeft of this prouince Candeth a darke and intricate groue, called the facred cannon, planted by underftoode for fome of thosemen aboue named, but the proper name of it coulds never yet be knowen for the obscuritie of the place. In this wood divel certagne cruell and bupityfull woolnes, which watchen a for fuch as paffe that wap as foone as they efore any, bo footh with bereaue them of their (peache, in fuche fort as they are never after bearde speake, oz at the least never bnberstood whe they speake, as long as they continue in that grove.

> Ber. The wood Nemea, was never lo perplous asthis ig, for in Nemea, they flue fometyme the body, but in this

they alwayes kylthe foule.

Tri. The revenues of this province are specially gene by the Bove to maiffer Cleargie bis fonne, who when be bab brought thyther certagne companies of the order of his courte-called Brieffes, with a great number of the prouince of fryers, the whiche was graunted to bym by Bope Innocentius, & Boniface game them power & auc thozitie, to collect out of this prouince as great commodities, as might by any meanes be geathered. And without boubt the revenues are very great, for there is continual recourse of firangers into this pronince not only out of al partes of & kingdome of good workes: but also out of the Doves whole Bonarchie whiche encycheth al his count treps. This concourse of people is for divers causes, for they come electally to fee our fautour Befus Chaille in flethe and bone, to merite at Gods bandes by the great. to get pardon for their wyckednesse, tinally, to obtepne

grace to eschew al engl, and to atcheve al good, as wel in this world for them selves, as in the world to come for the soules of they? freendes departed. But here you must brobers and that masser Cleargie both oftentimes supply a certagne number of people to those copanyes above mentioned, less the number should becay, by reason of such as be there at any tyme, eit is impossible to expresse the soy that is amongst them, when any man is newly brought thy there to supply a number: for then they syng, they play, they dance, they eate, they drinke, they solace themselves, and device all pleasures that may be to satisfie they belies, and lassly they bie all the pompe, triumph, and dishowness years, they workes in the worlde.

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Ber. Wholoever beleeveth not this, may fee the experience of it in the byshop of Arent, who beyng lately brought to dwell in this province, is known to have spent many thousands slovenes of gold byon such trysles, where with he myght have releved all the poore people that were in his byshopricke, as he ought to have done of duetie.

Tri. And less the engli lyfe of some of these Priestes subsched welthere, should be a hynderance to the getting of such erevenues, and a let to that gayne which is reaped by the concourse of so many strangers, masser Cleargic hath appointed Opus operatu, to be the chefe governour of this province, who is so nymble about his affaires, that albeit the foresaid priesses be never so lewd, swycked, vilanous, insidels, and murtherers, as the mosts part of them be in dede, yet not with sanding he dealeth so in these causes by his aucthoritie, as they leve not one sarthyng so, any such e matter.

Ber. Do you not thenke that thefe men haue fudged the cautels of Cipolla? most subtile and crafty theuese

Tri. The people of this prouince, eate for they lufted nance buleuened bread, and brynke wynemirt with was

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ter, as they were appoprited to bo by Bove Alexander the first, 02 as some say Alexander the thy20,02 as others report, whiche is more lykely to be true, by Clement the thyide. Furthermoze, according to their opinion a imagination, they change, and transubstantiate this bread into the flethe of theifte, and this wyneinto the blood of Chiffe, by the bertne of a fewe wordes fooken, whiche they pronounce ouer it, with a lowe boyce, and prepared intention to that ende, wherby they make Belus Chaille to be wholy in the whole bread, and wholy in enery part of the bread hauving power to to make bym by the ordis nance whiche they received of the bythous, wherby they are able to bo moze then the birgin Parie. Then, befoze they eate it, they them felnes do worthyp it, and cause all those that be present to bo the lyke. Then they breake it into three partes, whiche fignifie the three fourmed body of Belus Chaine, according to the opinion of Gerion of Spayne, and Herillus of Beneft, and as Bone Sergius bath commanded and distribute it to the quicke, to the dead, and to the bleffed, whiche bleffed (3 fap) muft have thepz part appped in wone, and made a lop. Then boon great charitie whiche they beare to they, negghbours, they faulte them Cometyme to eate of this they meate: oner and belides, they commaunde every man whiche is of capable acte to go once a pere at least of duetie through the citie of Confession, and so to come & eate of this meat. as it was ordayned by the counfell of Latherane: for the receiupna of this meate, acueth arace to the receivers. neither neede they any other fayth lo long as they be not binded with mostal sinne. At thepe feast they geve theye ghelles of that bread whiche they do eate, but they wolk not deue them one dop of the wine wherof they daynke, for that is a bigh poput, and it is tranghtly forbidden by the councel of Conftance, for feare leaft by pl bappe fome byop might be full boon the grounde, t be contaminate, whiche

Vnde versus. Hostia dividitur in partes, tincta beatos, plane sicca notat viuos, servita sepultos. whiche amongst them is the greatest sinne that may be. Pozeover, they well not suffer any man to touche those bessels out of the whiche they eate and dynke, not the clothes which they be about the service, astyunyng that it is a great offence to God to touche them.

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Ber. Thelemen, as farre as I can lee, boo not only change by they wordes the fubiliance of the one into the other, as Circes byd Medea and Meliffa, but they alter allo the tellament, and the ozbers whiche Theill institu ted in his supper. For he communded not that one alone should eate of his bread, and drynke of his wine, but that he shoulde communicate it togeather with the rest. and that one bread and one wine Coulde be genen to al those whiche delyze to eate and to bypnke. But these men bo cleane contrary in al thefe thynges, and world be wyfer then Jelus Chaff in matters of religion. Surely as we bave great cause to lament, that their enchaunters be so deceine the people, in genyng them to understande, that the transubstanciation of the bread and wine into the boby and blood of Chailte is real and actual: so have me greater cause to be sozy, that this other alteration which they make of the order instituted by Christe, is so full of enormities: and we must lyke wyle bewayle they blinds nelle tobich lay, that it is an offence for bs to touch cleane thonges, and pet make it no offence for them felues to bandle the bucleanest thenges of al.

Tri. I am so anoyed with the rewme, that I am scarle able to speake any longer, yet I wil proceede as wel as I can. Porcover, those people do seede daily of this meate, yea some of them many tymes eate it twyle or thrise in the day, and sacrifice it, offereng it up to God in the person of the whole congregation, and eate it sometyme for one, and sometyme for another, and so make the greatest marchandise of it that may be, throughout their courtey: for they doo not only selit to all that will buy it, but they

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po also entreate the people to buy it, and ble a thousands craftes because they woulde sel it to many, afframena that this kynde of marchandile is good, profitable, and auapleable of it felfe to belpe both men, as wel the wicke as the dead, and also bureasonable creatures in al they? necedes: as in ficknelle, in wedlocke, in actiona of chole Den-pea in getting of fonnes to fuch as be not contented pf Bod lende the Daughters:in gopng to the faint of Padua for thynges that be lott, as Wules, Horfes, and other cattaple, alfo in boyages, in buyloyng newe boules, in purchalping binepardes and landes, in tempelles, in traffique of marchandile, in findie, intrauayle epther by lea or by lande, in warres, in cumbates, in defence agapuff enimies: it baynaeth also good lucke in buntyng and hatokong, and bivers other luche bernous and detellable fluffe, & finally, anapleth for any thong whiche thou Ivouldest bryng to paste, by enchauntmentes, and witch craftes, as it is at large let foozth in thepe bookes called the Dellais, where the accountes of luche marchaundise be kept, fo that they bragge openly, faying. There is no paper in the woolde able to counternagle this theya mar, chaundile.

Ber. I knowe howe that commeth to pale. For although it be nothing woorth of it lelfe, yet it is so much woorth but them, by reason of the great gaynes which they reape of every countrey, especially by they holies, whereof they buy. 280. for a halfe peny, or there about, e sel one of them againe for two pence, which is after the rate of sque thousand in the hundred cleare gaynes with smal trouble. But we ought to be sory fro the bottome of our hart, that they do hynder the preaching of y Gospel, and extynguishe al true Christian godinesse with this wycked marchaundise: And that whiche is more heymous, they do also choke sayth, and as muche as lyeth in them, make the passion of Jesus Christe dayne & with

out efficacie, attributyng the remission of sinnes not to the Death of Christe, but to other thynges, making that subsche is signified, to be the signe.

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Amo. Trifo, of I had knowen before the infirmitie of the boyce in readyng, I woulde have supplyed thy place with some other: But nowe lith thou half gone through the greatest part, reade to the ende as well as thou canst.

Tri. They lay by this meate in certagne precious bel felles, and by be it in narrowe roomes, but pet bery beautiful and fyne, and let a burning lampe before it, that they may have it redy to cary to the ficke, when they hap. pen to require it, as Hope Honorius the thirde hath commaunded. Pozeouer, they cary it once a yeere rounde a bout they countrey in goodly tabernables, bnder was bowes of fumptuous canapies, bpon the fame day whi the Bope Vrbine the fourth, by & counsel of Fryer Thomas of Aquine, byb confecrate for a feltinal day buto this they meate: At whiche tyme, al the people of that cour trep, and of diners other partes of the kyngdome of good woozkes, bo folemnly accompany it in procession, with tapers, with lyngyng, mulicke of divers infirumentes, with sweete smelling incense, with garlandes, and flowers, with many faigned beuiles, divers the wes, and funder lewde and wanton topes: And when they have woolhypped it in this fort, and are ful of the gyftes of Labre Indulgence, they returns bome to they boules. They cary this meate lyke wyle before the Pope, byon a fapre amblyng palfrey, with a great lanterne lyght, as often as his holynelle, accompanged with the purple ros bed Cardinalles, rydyng opon Bules becked with furnitures aplt, and let with pretious flones, and with an infinite number of other people, epther rybeth abzoade, 02 is carped byon mens thoulders in a golden chapte, with gozgeous thewes moze then Monarchical, & with pompe greater then the pompe triumphant, beying bos noured

noured also with the nople of Trumpets, Fyles, Denns mes. Bombardes, and a thouland other gallant deviles.

Ber. D mofe Deteftable billange, to ble, vea to pro phane in this forte that meate of Jefus & brifle, which he hath intituted only for a boly remembrance of the beath whiche he luftered fo; bs: fo; when be gaue it to bis bis ciples, be oyd not fay buto them, Take this meate, and make a facrifice and marchaundife of it, or carp it about the fireetes with you, or lay it by in tabernacles & wood This it and cause the people also to bonour it: but be sayd this only buto them, Take this, and binibeit amonast you, and eate it, meaning therby to fignifie to what ende be left this foode onto menthat is to this ende only that they Boulde eate it; because whosoever both not eate it. bath no lyfe in bym, although be bid nothyng els contimually, but make a facrifice of it, and worthyp it. What in my judgement, & people of this province are those which fap, Behold, Christ is bere, behold be is there. But what farth Chafft hom felfe : Beleeue them not. Foz be wol not be knowen of be any moze after the flelhe, but aftet the spirite.

Tri. Surely my breath fayleth me to reade, pet this both comfort me, that I am not farre from the ende.

Amo. Be of good cheare Trifo, for thou halt wonne

by and by a bedde in paradile.

The opinion & . tion, begun a. by bistorics.

Tri. After that the people of this pronince had begun controuerfie of to transablantiate they bread into the flethe, and they transubRantia. wine into the blood of Befus Chaift, and to make acciden bout the pere of ces without a subiecte, they byb abybe many conflictes sur Lozd. 840. with funday of they enimies, but especially with Beras it appeareth tram the Frenchman, with Iohannes Scotus, furnamed the Philosopher, and for a subvie also with Berengarius. and divers others, which maynteined that this transab. fantiatyng of the bread into the flether and of the wine into the blood of Belus Chille, was a thing never intituted

futed by Chaille, no, brought in many peeres after hymi Albeit afterwardes by the ayde of Leo the nienth, of Victor, of Nicolaus thez. of Gregorie the 7. of Innocentius the 3. bythops of Kome, and allo by the appe of they? counfels: as p first coufel of Kome, the counfel of Wercels. the councel of flozence, the councel of Typon, the fecond all thefe councountel of Kome, and the countel of Latherane, and alfo fels were cheef. by the betpe of Paschasius, of Lanfrancke archbythop of ly called for the matter of tran-Canterburie, of Rogerius of Butmond bythop of Auer's fubitantiation, fane, of Carbinal Vimbert, of Peter Lombarde arthby, about the yeers thop of Paris, of Gratian the Decretiff, and of many other of our Loide. Scholastical Doctours, as the Albertiftes, the Thomittes, for and after. the Scotistes, the Aegidianistes, the Occanistes, the No. minals, and Regals, of the prounce of the Fratrie, beyng avoed (3 fay) at funday tymes by thefe menne, they byo not onely obterne the bictozie, but also ozberneb and de, creed by the meanes of Innocentius the thythe above named, that this they, transbutantiation being proued true by many miracles, thould be anneced to the articles of the challian fagth, and tand for the thertenth article, Trinitate, & fide and that al those tobico bpo not beleene ft, foorlobe belo Catholica. as men ercommunicate and beretiques . And to at the length they overtheto al they, advertaries and enemies as they belired.

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Ber. Thankes be to God that al the world is not bead. I for my part and a great number more that lyne at this tome (God be papied) Do not confent at all to this erroz. For we knows afferedly that as the spirite of our bear pertly father buth revealed botto be, that we ought not to sate Theili but onety in spirite: lo tyketayle field a blood hatbrevealed boto the that they ought not to eate Chafft but in fleth and blood. And touchong the miracles tobich are reported to have happened concerning this matter, they are al but filolions of the benyl, who goeth about by this meanes, to braine men from the boly faripture, and

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to make them beleeve in some other rather then in the onely God.

Amo. You have talked muche to your selfe this day (Bertuccius) and yet 3 knowe not other what you have,

pr what ye wonlde baue.

Ber. I am betermined now mailler Chauncellour to bepart hence. I had not thought to have targed here is long with you at this tyme: for I should procure a certagne wayghtie bull for a frier of Aracæli, whiche hath made me is fantastical at this day in talkyng to mee felf. Wherefore, I belæche you sir, let the conferryng of these copyes ende as soone as may be.

Amo. Trouble not your felfe Bertuccius, for we are almost at an ende. Go on Trifo, with that little which remagneth, and feeping the names of the cities are for truely written, reade nowe the customes which belong to this kyngoome, for I had no commission to drawe any copye of the primileges, which bane ben graunted to the kyngo

by the bygb bylbop of Kome.

Tri. The cultome of this kingdome confliteth in thefe thenges folowing. The kingdome of good woozkes bath a certagne royall cultome out of al provinces, cities, and other places belonging to it, whiche is called the cu-Some of merites : by the whiche both the kyng and the people of this realing receive infinite wiftes and treafure. Belydes this general cultome, there are other frecial cut Comes in divers places, according to the particular go uernement of those partes. But mailler Cleargic especie ally, with the ozbers of his courte, and the people of the Fratry, do pollelle a certagne calle flanding in the map which leadeth to paradife, called purgatozie, bepng a Arayght and narrowe passage, the customs wherof yeels beth dayly fuch great gaine as the tonque of man is not able to expresse. For the most part of those whiche well goe to beauen, are forced to palle by that place, and to pay

tol for their pallage before they palle away: wherfore, as some suppose, it is called purgatory, as it were pagatory, whiche name agreeth very well with the thyng it selfe, for in very deep it purgeth mens parses.

Act. For the lone of God mailler Amonius, tel me of you can, who buylt this calile: for I have ben delirous of long tyme to know it, and I could never meete with any

whiche was able to resolve me in this poput.

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Amo. I wplitell pou with al my bart, as much as I knowe. As I was peruling, not long lince, therecordes of our court of chauncerie, Mounde by chaunce amonat fome ancient rolles, the wyl of a certagne noble matrone, called Ladge Trueth, whiche byed in Kome long fince, in the whiche well mention is made both of that place, and lykewife of the cultome. For this Lady inher laft te flament, disposing all ber goodes and subflance to ber begres, amongst other thenges whiche are conteyned there, maketh a long bilcourle in bilburbenyng ber confrience, the effect wherof brefly is this . For as muche as the comen people have conceived a certagne opinion, that both the eastle of purgatorie, e also purgatorie passage, were founded by me, and certagne toll appopnted to be paybe of every one whiche paffeth that way, and that T therefore may dispose it as my other goodes, in what fort 3 lift in this my tellament, 3 therefoze to buburden my confcience, do openip confesse and protest, that this castle was never erected by me, not is myne, for 3 do neyther postelle lozdship, noz pzopzietie of any thing which is in & kyngbome of good workes, or in maifter Cleargies couns trey. And to make the trueth of this matter knowen, 3 fay, that this calle was begun to be buyloed about two bundzed peres oz lytle moze after the comming of Chatte, by certagne fathers of that tyme, who because they lapbe the foundation but only byon they; bayne fantalies, ne uer brought it to perfectio. But after many yeres paffed, Bone 业世

Pope Gregorie the firste, moued by certayne decepptfull bilions whiche appeared buto bym, byo not onely laye a muche better fundation, but allo greatly enlarged this calle, and gave the cultobie of it to thirtie persons of the pronince of the Balle, by whole meanes wholoever arris ued thyther, myght redyly palle alway. Reyther was it bard for Gregorie to fyndea way to braw men and wo' men quickely out of purgatorie, feeping be coulde brawe Trajane the Emperour out of the Deupls owne mantion bonfe, finally, the other Bopes which fucce bed Gregos richerna belved formarde by Satan with certarne bill ons of bead mens foules, and other fuche faggned reue lations, byo fynish the tobole buyloging of this cafile, and game it to mather Cleargie, and to the people of the fratrie, who by one confent togeather byd appoput the fame tol to be paybe for the passage through this calle, which remanneth tol this day, wherby they dayly geather infinite wealth. Pareouer they orderned that every yere bpo the fecond bay of Monember, there fould be kept a good, ly fagge in that place, as Oditus the Abbate began to Doo in thicitia, that by this meanes they myaht reave great composities, as in Deede they bo. Belides this they order ned, that tobologuer came to this place, e had not toberes with to pay his tal being gretly in best fould be Caped there, scaft into a milerable paplon, where he thoulde remarneleuen recres for energ bebt lo bue, buleffe it han pened that within this time fome other would bildbarge it forbym, and then be Sould be fuffered to depart freely at his pleasure. And because they wonlde have none to take ry there to long to; want of afreend to discharge his bebt, they further appointed that Laby Indulgence, as the goethabout the worlde leeking to beliver men from the paper and faultes of all their finnes, as well palled and present, as those which are to come, thou be tyke wyle for licite and erhozt the parentes and treendes of the poope paploners

Anno.1002.

presentes of that backe dungeon, with some money. This is the summe of that long discourse which Ladge Truch made in her last well, and it is as much as I can

tel you of purgatozie matters.

Act. It is insticient, mailler Ammonius, and I be leeue it is true, because it is the testimonis of La. Truch, And because one thyng commonly draweth another, I pray you of curteste tel me, marker Chauncelour, if you can, whose daughter La. Indulgence is, of whom you made mention even nowe: I have hearde muche of her doynges, but without any great grounds.

Amo. 3 wpi also tel gon that little subiche 3 knowe of

ber,in as feine woozbes as may be.

Act. 3 pag pou bolo, to; 3 make hafte to be gone.

Amo. To tel pou therefore that which I have hearde of certapne credible persons, observers of antiquities, the was borne in a certainscitic catled remission of & anonical paynes, lobich was built long agoe by cortaine Abilbong in the promines of Abenitence, not that penitence lobiche is in the kyngdome of good toootkes, lubereof mention was made befoze, but in that province inhiche the land Biffens of inhabite at that tyme, and is no fee bestroyed with the citie. It was lykelevele tolde me that the was borne mitheut a father, as Hebe was of luno, for the holy fea of Kome byb bresteher by little and lytle of her felfe, and of the blood of Holus Christe, g the blood of the martyse, mingled with & fulfring of their faintes, Tobiche hane futtered moze in this logabe then they need bed to have fuffered for them felnes, for they were fuche as needed not to lay these importes in the Lordes prayer, Forgene be our trefoglies : because they merited more with they good wookes, then luffiled to purchase parabile, of the whiche place the Popes (as heades of that fea) are treasurers and dispensers. And aibeit it can not viecifely

effely be tolde epther at librat forme, or in what forte the came first absobe into the woolde yet many Suppose, that Bone Gregorie, who was named a little before, was the fuelle that caused ber to be beduatt into the Churche of Rome. After wardes other Bopes whiche fucceebed bim. made her to appeare varily more playnely in al places, pretending that they made wreat account of her, to entice others to bo the leke alfo. At length when her Lady, they was fully discovered to the worlde, Bope Boniface the eight, meaning to thewe by fome acte howe wel he loned ber, byb geue ber in maryage to mailler lubile, a finguler man, and fache a one as is felbome feenc of the world. Repther byd the Bove refuse to make this aliance although be were a dewe borne, for the fapte Boniface byd baptile bym with his owne bandes, and made bym of a good Jeine, a loycked Chaiftian. Aben be placed them both in the citie of fatilfaction, whiche is in the prouince of venitence, promiting that whenfocuer they came to Kome, they Choulds be received into the fumptuous Churches of S. Beter, and S. Baul. But his bolyneffe rouenaunted with them at thep; marpage, that forcer tapne good respectes, they soulde kepe company togear ther but enery bumbleth peere. Albeit after wards Bove Clement the forth, thinking this to be to long a fepara tion betweene man and wofe, caue them leave to company togeather enery fyftieth peere. At length Bops Sextus the fourth, moued with equitie and good reason. appointed them to blivel togeather enery fine a timenticth pere. And to during this order, Bope Boniface the ninth, and other Boves whiche fucceebed hym. commannes Laby Indulgence in those perres wherein the was fepa rate from ber bufbande, Could goe about the worlde to erecute fuche offices as twe have spoken of before, tyll at the length Bope Alexander the Syrth, thinking it an bri Gemely and different manner for a woman to wander contie

continually here and there throughout the toorine, built ung berfeife for the violite of the holy fea of Rome, and berbufbande to fot vote fo many peeres at bome, made them one diveiling honfesinterpreting the order of Hope Sex tus in this loste, that the fosbydoping of the 1 osb Iubile, and the La. Indulgence to buel togeather but enes ry fine and thentieth years, was to be buderfloods only of that tyme whilest they werein the citie of Kome: But inhen they inere out of the citie, they mught be together as long as it plealed & Bythops of Kome. And to be was the first that fent the Lozd hibile abroade with his tople. through al partes of the morlos that the one approache other, fometyine in company, and fometyme afunder. mount act as muche as was to be notten of al konde of perfons, and lende the gayne to Rome, like thole flouth ful villanes whiche begge for faint Anthonie: And thus they are bled like foundes, to lucke vence out of every manspurle. We left this ozber allo in force, that in that four and twentieth yeere wherein they dwelt togeather in Kome, they thoulde by no meanes goe out of the citie: but every man which would obterne any grace at they? bandes, mult be confirence exther to come or to fend to Kome. For al those graces whiche they were woont to gene at other tymes in funday places, Gould be that pers fulpended, and anaple nothing. And this is al whiche I can fap of Laby Indulgence.

AA. I have taken great pleasure maister Amonius, of your report, especially of that part wherein you there ed the axiginal of this Lady, for surely it seemeth to me a straumge and myraculous theng, that the shoulde be

borne, haupnano father.

Ber. Certes the was montkroutly borne: For there was never any Harpure more felthy and ravenging then the is.

Act. Der Labythip malle needes be berpolde, of the were

mert borne to long agoe selle all sine all distriction

Amo. Dois the, for both the, and her hulbande, are notice almost bedred, and neere to the grane. Pake an ende Potary, of that which remayneth:

Tri. The people of the Fratry have mozeoner a certaine peculier cultome for them felues, called impereroga-

taine peculier cultoms to, them lettes, called inpersogation, wherby they genther a great malls of golde, for doyng more then they are commaunded, lyke fernauntes of the denyl: Informache as they them felues beyng fyrite made riche, don afterwardes syther fel they, goodes to other denout perfons, or els fometime, being moved with to muche charitie, do gene them alway.

Amo. Thankes be to God, we are notice come to the emberand no fault is to be found in the coppies: Therfore take them, maitter Valawful Acte, and care them to be ther gon topl.

Act, 3 topi so fo. God be with you.

Amo. Pegce be with you also, I commende me leife buto you.

The thirde scene of the seconde Atte.

Vnlawful Acte.

Bertuccius.

Acte.



Hat bui bane you to procure, Bertuccius, for the Freet of Araceli?

Ber. I tool tel you (122, howe the cale flanbeth. It feemeth to me, that thefe Friers of Aracieli, have in their conent a matter of poulces, as they terms bym, who makeng a bemon-

Aration this other day to one of his ichallers of the iquare

of a circle, as sometyme these teachers ble to bo, he brade uisedly stroke the young man, and because he is altoged ther scrupulous and nice, he imaginesh that he can not be free from irregularitie, the whiche he hath incurred for drawing a little blood, bulesse the Bope dispense with hym, wherfore he hath entreated me to be his freend here in the court, and to procure hym a bull, to absolue hym

from his irregularitte.

Act. He may easily obtaine suche a bull, so, the pope both not greatly respect those matters, because they are common in massive Cleargies courte, and in the province of the Fratrie. Fo, as you may see he hath with small entreasts absolued massive Peter Alonize his sonne, to who not long since the lyke matter happened with the byshop of Fane. But go when you was Bertucius, and dispatch your businesse. And I wall goe lyke was to the Popes chamber, t deale with his holynesse, touching the kinges maissives commission. Fare you wel Bertucius.

Ber. Pour maillerthyp may commaunde me in that little whiche I am able to bo. Cod spede you well.

The first scene of the thirde Acte.

Humane Discourse. Orbilius seruant. Cleargic. Diaconatus.

Discourse.



E is the cultome of skylfull and ercellent Chirurgians, when they lie that gentill remedies well not helperotten members, to apply Aroger medecines, as either to burne of cut such members, that at & least by this meanes they may preserve other partes of the bodye sounde and free from contagious corruption. After the same sort both our sour raignes holiness, and the kings maieste Freewyl, deals with those whiche rebell agaynst them at this tyme, as rotten and putrised members. For swyng that neyther sweet admonitions, nor sharpe rebukes can do any good with these rebels, they are determined to proceede further, and to be more strong medicines. Orbilius goe and loke of the reverend maister Cleargie be at his palace, for must make his reverence private to this matter.

Or. Sir, I lawe hym even nowe commyng out from thence with the flewarde of his house, and goegng to

marbes the Belneder.

Dif. Let us goe then backe agayne: but beholde they are at hande. Four lozofhyp is wel met here.

Clear. Whatemailler Difcourfe, you are welcome.

lubat newes with your

Dif. Dur soneraignes holyneste, and kyng Freewyl his maieste my maister, woulde have ben very glad to have had you present at certagne conferences amongest them not long since, especially at the conclusion of them, wherein they woulde have appoynted your loadship as a determiner.

Clear. I coulde not goe out of my house al this day tyll nome, for I have had bulles to dispatche for certaine frændes of myne whiche be decines, a meane to depart hence to morowe in the morning. Vet yf I had knowen of those conferences, I would surely have forced me selfe to have ben there. But beit as be may, I pray you what good conference was had there, a what conclusion was that, wherein I house have ben the determiner?

Dif. I well tell your lossifyp, and so muche the mose wellyngly, because I am sent for that purpose to declare it onto you. The kynges majestie Freewyl, hath received certagns freshe news out of Almanie, about the whiche

he thought it expedient to conferre with our foueraignes bolynelle, in fuche fort as I wyl nowe declare buto you.

Clear. Peraduenture it is the same newes which certayne of those decines of whom I spake before, tolde me this day at my table, howe it is thought that a great multitude do dayly rebell agaynk his majessie, and do sæke to some them selves with the Luthersans, who be also rebelles.

Dif. Mott reuerende fir, it is the fame nelves.

Clear. What conference had they concerning this matter? telline I pray you at large, for I am very dely-rous to knowe it.

Dif. I wyll fir, for I have commission to to do, your lordship must therfore understand, that as some as kyng Freewyll had intelligence of this rebellion, he went immediatly to the Popes bolynesse to conferre with hym about this matter, and after long talke had, he humblye belought his holynes, that he would bouch aft to defend hym in the auncient possession of this kyngdome of good workes, genen but o hym by his predecessours of most farmous memorie, as is conteyned in certagne copies drawed out of his royal recordes, and presented to his holynesse, and that he woulde not suffer the prode and insolencie of a certagne seize wycked persons, to woorke some great disorder, and bestruction in the kyngdome. For it is oftentymes seene, that of a lytte syze ryseth a great same, pfit be not quenched in the begynnyng.

Clear. Surely this was an honest request and just supplication of his maiestie, but what answeare byomy fa-

thers bolynelle make bym?

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Dif. His holynelle made answeare, that he had received new newes also, that the same men whiche revel agaynst bis matelite, to lyke wyse revel agaynst the whole popish monarchie, by meanes wherof his holynesse sayo he both receive great trouble, and is constrained by al waies polynesse.

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fible to prouide for it. And be is betermined to apply mem remedies to the approchang perpll, because the former

medicines wyl do no good.

Clear, This answere tykewise was very reasonable. But I do not well remember what the former remedies were, and therfore 3 pray you maifter Discourse, put me in mynde of them agapne.

Dif. 502, 3 well fulfell your requell in reciting them

bato you.

Clear. Ipan pou, what were they?

Dif. first of al be bled admonitions, revzebenfions. and corrections, and when thele would not ferue, be procaded to the thunder of his ercommunication , lubiche be pronounced not onely agaput therebels them letues. but agaynti as many as favoured them, or appenthem by any meanes, especially by suche bookes, the readyng inhereof byd mone men to ledition : by this you may fee. bowe harde frozen their bartes be, for wheras bis thunber was wont to put the whole worlde in feare with the flame & furp of it, those wicked men conceine so little feare. as they feeme not to feele any beate of it. Then was there appointed a great fort of Diomedes, Bufirides, and Procultes, out of the province of the Fratrie, called the impor flozs of Deretical wickednelle, which dyd both emprison. vilgrade, and kell every man whiche was taken in this fault, and woulde not recant his offence. These were the firft remedies.

Clear. Surely mailler Discourse, I thonke this remedies bery getil. But I pray you what are those impostors of heretical wickednette ? I never beard y named before.

Dif. Dyd I cal them impolious ? Surely I was deceis ned, I would have faid, the inquititours of heretical wice kedneffe, whiche are the garde and champions of the popille kingdome,epther in ryaht og wong.

Cler. I knowe those inquitiours bery wel, they are

certagne

certayne hangmen and tomenters, which make a handbles of men and women, whom they say to be enchausters and witches, whiche make men confesse what they lyst with most cruel tomentes, so that eyther by delivering them from the infamp which they them selves have layd upon them, or by they, death, whereum to they cause them to be condemned, they gene at the least some part of they; substance. But let us passe over this, and returne to our purpose. What are those news remedies masser

Discourse, which they attempt in this matter?

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Dif. Dur loueraignes bolynelle bath taken ozber,that your loading thould appoint Mounfier Englose, Monf. Burgos, Monf. Teatine, Monf. Darifius, and Monf. Guidiccio, most reverende Cardinalles, foz ne tre inquifitours, to joyne with those above named, and shoulde gene them aucthozitie and power to pul bp, and roote out by al meanes and wages, eyther pollible, or impollible, this milebenous roote of rebellion, kylling both openly & printly the rebelles them felues, as they that thenke most expedient in this cale. And because there be certains of the nation of the Fratry, which entring energy eers into the citie of Lent to preache there, doo ble to Apre by tumultes, and to prouoke fome to rebel, bis bolynelle wyl is, that your lozothip thoulde gene commission to those Cardinalles to have a special care of this matter, and to laffer none to preache, unlesse they be tolde what they thal preache, epther by them, or by they beputies, or by the Befops and Micars, or other inquifitours of the inferioz forte, and to cause them to direct thep whole fermons to thefe two endes, that is, to the befence of the Dopithe monarchie, with the kyngdome of good works, and to the overthrowe of al those which do rebel agaynt thele two Cates. And wholoever befounde to do other, wile, foozth with either to beyzine bym of the function of preaching, or to bangibe bym, or to imprison bim, or to L ítí (snde fende hym to the gallie, or to murber hym by some good beuise, or at the least to sende hym hither to Kome, where either some Vulcane or Tiberius, that tharpely punythe hym for his offence. Witherefore I was sent by his holynesse to certifie your Lordhyp of this matter, that you myght put it in execution with alspeede, so that this inicheese may proceede no surther, yf it be possible.

Cler. I wyl erecute it very gladly, and I doubt not but those reverende losdes wyl vie al diligence in this matter, because it standeth also boon they; commoditie. But the moste reverende matter Chicci especially wyl erecute it moste paynefully, for he loueth this holy sea of Rome so dearely, as he wyl gene both soule and body to

the Deuvl in the Defence of the Bavacie.

Dif. These are the remedies whiche his holynesse woulde adde to those systemedicines: And of he see here, after that this wol not prevaple, both he, and the kynges maiestie have decided togeather to consederate them selves secretly with the Emperour of Turky, and by his meanes to destroy and overthrowe all those rebelles, and al suche as eyther favour them, or a you them, be they princes, or whatsoever they be.

Cler. I tyke bery wel this last conclusion: and furely, confyderyng the obstinate hardnesse of some of these rebelles, I thynke in the ends we shalbe forced of necessities

to put it in execution.

Dif. Certes I am of that opinion. Pour lozothyp but berkandeth noive the whole matter: wherefore I wil returneto the kynges matelie, who looketh for me to make auniwers to kyng Ferdenandes letter: for those benines of Tulkane whiche brought the newes whereof I tolde your lozothyp, doo depart very early in the morning. If it please you to commaund me any service, I am redy to perfourme it as farre as I am able.

Cler. I have only to request you maister Discourse,

that you wyl commende me to the kynges maielise. Dif. 3t shalbe done sp. Let vs goe (Orbilius.) Or. When it pleaseth you, I am redy.

The seconde scene of the thirde Atte.

Maister Clergie. Diaconatus the Chaplaine. Felinus the Stewarde. Cleargie.



Imagine mailer Diaconatus, that our benines, fo; whom we have ben buse al this day, wil returns meryly to they; countrey, and wel content. Fo; they have received of holy sea, both honourable offices, and fat benefices; and mo; eouer, they had their

buls dispatched to they, bandes freely for love, without any manner of expence.

Dia. It is to be thought so in deede, most reverende patrone, and in my opinion it was very wel done, and so muche the better, because by this meanes, you have made a kinde of Byzdlyme to catche other learned men, and to make them wyllyng to defende the state of the holy sea of Kome, by wzytyng agaynst those which oppugne it, in hope to obteyne lyke rewards so; they paynes: so; where there is no gayne, there so the most part, men are wont to be that common proverbe: As good a sos that burtes not, as a freende that helpes not.

Cler. You say very well, so, we have done it in that respect. I woulde have you mailter Diaconatus, to goe to those reverende lozdes whiche must be appointed inquisitours, and will them to come early in the morning to the courte to speake with me, so, I will erecute the commission whiche I have, so some as they come.

Dia. With al my hart, molle reuerende patrone.

Cler. Make Felinus allo with you, and goe when you well, and I wel returne to my chamber with my Chaplayne to lay a little leruice, for (to tel you & trueth) I could not lay mattens al this day for bulinelle.

Chap. For Gods lake let be goe, molte reverende pastrone, before you have some other let, for you knowe bery wel, Datur beneficium, propter officium. Dea I say buto you, it is a great offence not to say mattens at the appoynted houres, as saint Gregori witnesseth, who saw a Monke punished in purgatory prison, for hike offence.

Cler. Wel, let be goe e pay our ductie buto the Lorde God, albeit many of our court make litle account of this ductie. And goe you (mailler Diaconatus) to the same place subjebe I appointed.

Fel. THe ingloofo, moff renerende fyz.

The thirde scene of the thirde Atte.

Diaconatus. Felinus. Hermes.

Diaconatus,



After Felinus, we woll walke but a foote pace for our pleasure, and we woll make this streete travayle the more easie, with discoursing of divers matters. For I meane not to take my horse, less I should make to smal an exercise of this walke.

Feli. Even as it pleaseth you, make

fter Daconatus.

Dia. The have tyme penough, and we may ble the matter for our recreation. Therefore, to beginne some talke,

talks. I pray you frends Felinus, tell me whether you be figli of the same opinion, whiche you seemed to be of not long since when you were with me, which was, that these our decines of Tuscane, were not so sufficient and worthy men as they be estimmed; yet you see that our so werasgnes holynes hath very largely rewarded them so

their paynes with fat benefices.

Fel. Smal witte luffleth a fortunate man, as the prouerbe layeth, that which emoueth me most of all masser Diaconatus, to thynke that they be of no great account, is because in they disputations this day, when they demaunded questions one of another, they commonly aunswared eache other with one kynde of answeare, which was styl, I distinguishe largely, and strictly, so that this aunsweare was as plyable to all their questions, as the breeches of whot houses to enery mans tayle.

Dia. This comparison master Felinus, is made with to small reverence, and at this tyme also it is somewhat

offentiue.

Fel. Sometimes likewise they made long discourses, but what they sayde I knewe not, so: I dyd not understande them, onely these wordes I carred away, largely, and tricily, because I bearde them spoken nowe of one.

and then of another, at least a bundged tymes.

Dia. The schoolemen (I tell you) do ble these wordes in al they, disputations. But who is that which cometh yonder by S. Peters ladder: In sooth it is our maister Hermes, a man very honest, learned, and vertuous, although pouertielyke anyll stepmother do disgrace hym, for in these dayes vertue without wealth, is as muche estemed, as straw without corne. I pray you let be have some communication with hym, and you shall hears one (maister Felinus) whom you wyl lyke very wel.

Fel. As it pleafeth you fir.

Dia. Pailler Hermes, whyther are you going in luch

a mule-neither thinking of your frandes not your kinfa folkes.

Her. Dh mailler Diaconatus, I pray you pardon me, I was not aware of you, for I was going very loberly home to my house.

Dia. Haue you bispatched those things which you had

to bo for our beuines of Tulkanes

Her. Dea fir, I have fully pleafed them, and toke my

leave of them even no we in the palace.

Dia. You have done very well. I was talking here with our Felious, of they; doings, who femeth to esteme them not worthy a figge, and furely in my opinion he thinketh greatly amisse of them.

Her. Without boubt he is much deceived, for they are excellent men in every thyng. And of he had bear de and buderfloode they? disputations both publique & private as 3 dyd, 3 am sure he woulde be of another opinion.

Dia. For the lous of God my mailter Hermes, fieging you have made mention of your private conference with those devines, I pray you reporte some of they reasons but o be nowe at this tyme whylest we have legsure, and so peraduenture Felinus hearyng them, may repent hym of his errour. And of you can not bouchsafe be any more, yet tel be at the least, what dodor Ecchius sayd privately to you this other day concerning those heretiques, which durst speake against the Popes aucthoritie.

Her. Becaule I fee pou so destrous to hearest, I wyll satisfie you with almy bart, and I wyll report it in suche

fort as the bodour fpake it buto me.

Dia. 3 pap pou do fo good mafter Hermes.

Her. You must be beliande therefoze, that when the beuines had passed the hyls of Ketike, & Grison, to come into Italie, & had determined befoze they came to Kome, to goe first to Millane, about some businesse whiche they had to do, it soztuned one nyght they came to a certagne billage

billage franding at the foote of the Alpes , where the people of that place do with wonderfull payne, labour about the making of beffels and pots of barbe ffone out of the rocke, to be employed both in kitchens, & for other bles of men: where, after they had lupped bery wel, they were delyzous to lie the cunnyng of woozkyng in this flone. The bolt whiche had yenough to do in his boule, could not go with them bym felfe, but defyzed a certapne lawyer whiche was his negghbour, that it would pleafe bym to keepe them company. The lawyer beyng a bery ciuile man, and one whiche greatly loued frangers, efpecially fuch as were learned, toke it boon bim bery dent. ly and brought them throughout their Coppesto fee the whole maner of their worke, and talking with them of divers matters, and perceiugng at the length that they were devines, he began to move certagne doubtes in the boly fcripture, and afked them firth, whether the funzemas cle of the Pope confifted of Gods lawe, of mans lawe, 02 of the deupls law. De moued also certague other quellios concerning the effate of king Freewyl, and of this king. Dome of good workes, and especially of certagne particul let provinces of that kongdome, whereof every man in thefe dayestalketh boldly in all places without any regarde oz renerence.

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Dia. It is true in beebe, and it appeareth that in this tyme, it is lawful even for fouters to move quellions and doubtes of the Popes primacte and power: But if I were as he is, I woulde enther be a Bope in Deede, ozels a bal.

Sal. Mut vocebe mailler Hermes. Her. Doctoz Fechius, Inho is a man ercellently fludies in the friences, anfweared bym touching the Popes pais macie that it was grounded byon Gods lawe: First, bes caufe God byd appopnt a hygh prieft in the olde Teffas ment, gane hom absolute auchozitie to indge al causes and controverties that happened to come in quellion, the inbiche.

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whiche prielibood and auchoritie of inderement afferi wardes in the newe Teltament, was transferred to the Pope. Secondly, because Jeius Chrifte bym feife bad fo orderned when he lapde, Thou art Deter, and byon this rocke wyl 3buride my Churche, and bell gates Waltnot prenagle agapuf it, and to thee wyll I gene the keyes of the kingbome of heaven-and whatfoever thou shalt bind boon earth, halbe bounde in beauen, & whatfoever thou thalt lofe bpon earth, thal alfo be lofed in heaven. And as capne be lapde after warde onto Beter, Simon, 3 baue praged for thee that thy fayth may not fayle. And last of all be lapde buto hom, Weter, fæde my thepe. Thirdly, because the holy Cannons, whiche are of equal auchozis tie with the facred scripture, do by al meanes commaund a primacie, and do establish it so frongly, that it can neis ther betaken away by mans deute, noz roted out by any lyugna creature.

Dia. Thefe fentences a auchorities in my judgement are inumfible.

Her. You do wel to fay in your indgement, for it le med otherwyle to the lawyer, who refulling bodour bechius in this part, and the wong bym felfe playnely to be one of those whicherebelled against the Bove, agapus the makemen. king Freewyl, went about to proue by certaine biftories, that the primacie, power, and Monarchicof the Wope, are thyriges which be wickedly bath gotten, and brinkly Diaconus, Biblio ly blurpeth, that be is not appoprited bead ouer others by Gos lain, Jefus Chrifte beyng the onely bear of his Church: but is made fuch a one of bym felfe, by bis owns malignant denices, and deceiptfull craftes. Then be des bythop, Bionius, clared that many thunges whiche be conteyned in the kingbome of good workes, are farre other wife in trueth, then the common opinion of men bath received, tothers tople also then that whiche is written in the + billories of

Dia.

* The historio. graphers, whition of thele matters, are Eutropius, Paulus thecarius. The Chrenicles of Arfpurg, Antoninus the arch: Platina, Encas Piccolominus. Raphael, Volaterrane, Marcus Antonius, Sabel. licus, Nauclerus, tens Freewyll. & Diuers others.

Dia. These may well be called Paradores, that is, ceretagne opinions contrary to the common opinion of al men, so every man thynketh contrary to that which he woulde proove: albeit a man neede not greatly to seare his proofes, because the handlyng of Paradores belonge eth only to some Cicero or Hortensius. But proceede maister Hermes at your pleasure, we understande very

wel the grounds of this disputation.

Her. Then be began first to speaks of the Bopes mate ters in this fort : If those which have fuffred them felmes to be blynded a long tyme with Wovilbe lyes, had read, o, at the leaft had bear de those billozies whiche make mention of the Boves lines, and of they actes, 3 am wel affured, they monibe safply bane stopes the bayne film fions and lyes, wher with they have fuffered them feines fallely to be persmaded, and woulde have blamed them Celues for they fooly the credulitie. And because to belene that the Popes primacie is established by Goos later, is one of the most pernitions erroms in the worlde, for the fequeles whiche enfuethereof: 3 wpl here (quoth be) recite buto you a breefe fumme of that which is wrytten in billozies concernyng this popute, and I woi thews you from whence it fpjang, whereby you that eafyly perceine of what power it is, not following the falle opinions of your scholastical binimitie, and canonistical reasons, whi the be mofte bayne and babbling cryckets, but Declaring the trueth and effect of thronges pall.

Dia. As it seemeth, he made a very soute and proude begynning: I believe be thought very wel of him selfe. It had ben wel done to make hym a Nicolaus dehraus, I woulde say, de Lyra, the fifth doctour of the Churche.

Her. Pou knowe that these Lawres and Advocates, are commonly more bold and talkative then becommeth the. But to returns to our purpole, I say therfore (quoth be) to make an entraunce here to my tate, that at suche which the same are such that at such that the same such that the same

time as the auncient ellate of Chaillianitie grelve to that iffue, that the possession of Bishoppickes began to be no moze an office of burden, but of honour, pompe, profite. and renowme: the Bifhops of Rome had of long tome a tertapne ambitious contention, and proude controners fe, with the Bylhop of Constantinople, each of them fee. king by al meanes possible, to bying to passethat bis Churche might be the cheefe of al other Churches in the mozibe. And therefore in the tyme of Mauritius the Emperour, lohn Bythop of Conftantinople, callying a counfel of the Breekes, made bym felfe to be pronounced the bninerfal patriarche oner al Churches, the @mperour likewyle commannoed Gregorithe fort then Bythop of Rome, to peelde his obedience to the patriarch of Con-Cantinople, whiche Pope Gregor refused to do.

Dia. Gregori byo wel in difobering, for the keyes were genen to Beter bepng bere at Kome, and not at Con-

Cantinople.

Thisbappened ofour loid, 610

Her. After Gregori the thirde, Boniface the fyall-who about the years (ucceeded a whyle after, obtened of Phocas the Empe rour, by his goodly behautour & fubtile crafte, a certaine edict or refeript, in the which, and by the which the Emverour commaunded that the Churche of Kome Choulde be called and beloe as cheefe of al other Churches, and that the Bythop of Kome thoulde be the head of all the Bythops in the worlde, fo that this refeript of the Emperour, and not Jelus Chaille, bro make the Bove bnie verfal head of the Churche, and bath made hom by lptle and little to eralt bis creft to bogb, that at length be burft medble with earthly @motres, & dilpole they effates as be thought motterpediet foz p better eftabliffing of this his primacie. Some there be whiche fap that this primacie was geuen bim by Conffantine p great, Emperour, but because they proous it not but only by the bayne ly ing traffe of thep? Decretals, we fay that it is falle: Ab

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though ifit were true, yet be had this primaciefrom men and not from God, as be bothfallely bragge. And that the Pope began then to meddle with earthly Empires. it may manifelly appeare by this: for not long after this Boniface the thirde, Dope Gregori the thirde allo taking an occasion against Leo the thirde, Emperour of Constantinople, because be woulde suffer no images to be in the Churche, whiche are forbysben by the fecond Deuine commaundement, Did firfte ercommunicate bym, and afterwardes brought to paffe, that al Italie rebelled adaynit bym.and the Bove bim felfe bid lyabtly abfolne the Italians from the breach of they othe, wherin they bad (worne fealty to the land Omperour. After the whie the rebellion, the Romanes and the Rauenni, begynning to create princes amongs them selves by their owne auc thozitie, flyzred by the batred of the Lumbardes against them,in luche lost as Luitprandus geathering togeather Some cal hym an armie, opo beliege Rome. Then Bope Gregorie be png afrayde to alke appe any moze of the Emperour of Constantinople, bio run foz fuccour to Charles Martel, 02 as others cal bym Charles Marce, a prince of Fraunce, and of the great boule, whiche is the greatest bianitie in Fraunce next to the kyng: by whole meanes at length Rome was belywered from the liege. After Gregorie the thirde, fucceeded Bope Zacharie the first, who by his auc tozitie.oz rather temeritie without any reason.gauetwo great blowes at one tyme: Fort, bepringing Childerike Some fay this kynges name of the kyngoome of Fraunce, & makyng bym a Ponke, was Hibderike. and abfoluing alfo the Frenche men from they othe and others, Hile fealtie. Then in the place of this Childerike, be fet by Pi-derike. pine the fecond forme to Charles about named, and made bym kyng of Fraunce, and gave bym the inheritance of Caufart. Cap. that kingbome for ever, because he might by his meanes 7. Canone alius (who was a flowte and warlike person) befende bym felfe agaput the Emperours of Confantinople. Bert

Liueprandus.

to this Zacharie folowed Bope Steuen the feconde, fobo at his creation was carped byon mens (boulders to the Laterane Patriarchlyp, to began that proude cullome lubiche the Popes haus observed ever synce, to be carped when it pleafeth them bpon mens thoulders. This Bope beought king Pipine twife into Btalie against Arftulfe kyng of & Lumbardes, who went about to make Koms tributarie, and troubled the whole countrey with warps warres. But kong Pipine wonnyng a glozious bictozie of bym, and bepolyng bymfrom the regiment of Rauens na, whiche be had blurped in thole warres, gaue it. with al the apperternaunces, to the lea of Kome,

Dia. I thynke that the people of Rome beyng thank ful for lo many great benefites, byo then write that By. thop in the register of the fathers of that countrey, and

caused mento crye throughout the whole citie:

Roma patrem patriz, Papachionem libere dicit. bere woken in Let Rome boldly cal the Pope, father of they; countrey.

Her. Alitle whyle after, Charles the great, succeeding bis father Pipine, now bead, in & kingdome of Fraunce, Bope Hadrian the firste, seeping those countreyes whiche were genen to the lea of Kome, to be molested by the warres of Defiderius kyng of the Lumbardes, fledde foz fuccour to Charles the great, who commeng into Italie with a goodly and puillant armie, overtheelve at length the kyng of Lumbardie. After the which magnifical bics tozp, be opd not only conframe the gyft whiche his father Pipine bab genen to the fea of Rome, but byb alfo ange ment it with bivers other countrepes which forned there buto. Embereupon Hadrian callyng a comfel at Kome, and acknowledging the great benefites whiche be had receined, gane buto king Charles the aucthonitie and pos wer, both to choole the Bythop of Kome, to ower the lea of Rome, and to bellowe Bythopzickes, and other ecclelis affical goodes: the whiche aucthoritie was before in the @mperours

Papachionem, is refpect of the berfe.

This was about the peere of our Lorde eight bundjed.

Decr.dift. 62. Cap. Hadrianus Papa Romani.

Emperours of Constant, and they governours, whiche they bad in Italie, and mozeouer errommunicated every man which durft thew hym felfe agaput it: albeit there be some which sap, that of aucthozitie of eleating Bopes, which the Emperours of Conflantinople enioped, was first renouncedby Conftantine the fourth, and genen to mailler Cleargie & the people of Rome , in tyme of Bove Benedict the fecond. Bot long after thefe proceedynges, Dope Le the third, which fucce Ded Hadran immediate ip after his creation, fent to kyng Charles aboue named. the keyes of S. Weter, and the banner of fanderbe of Kome, and with humble request befought bym, that be moulde bouchfafe to make the people of Kome lubiest to the Bope, whiche kyng Charles, because be woulde not feeme ungratefull, to the good well that Leo had offered hym, byd curteoully graunt. It happened not long after, that the lapd Leo, beyng bantibed or chafed out of Rome, by reason of certayne great tumultes . was confragned to fle into Fraunce, where he was not onely received of kong Charles With great humanitie and reverence, but in the ende rellozed also to Kome, into the same place wherein he was before. Waherenpon this Leo as well to requiret the lapbe kong for his great benefite as allo to have no more to boo with the Emperous of Contant, whiche were excommunicated by the Popes commann bement, for the prohibition and forbybong of images, he of his rathe bolonelle, e bolde timertie, created kying Charles Emperour Augustus, cannopnipug bym with boly ople, named bym molt Chaillian paince. And by this meanes be got to the lea of Kome, the power e aucthorf tie to create the Emperours of the Wealt. And hereof it forang alfo, that those princes are not called Emperours, butyl they be both announted confirmed by the Bope. And to, where the Pope at the first was wont to be confirmed by the Emperour, the Emperour nowe began at bis BÍ

typannie moze then papistical. After this the layde pope Leo also announted Pipine the third, sonne to this Emperour, and made him kyng of Italie, and mozeover confirmed at that unto the layde Emperour, which was first graunted bym by Pope Hadrian his predecessour, as I

tolbe you a litle befoze.

Dia. D most kout and valiant hart of that Leo, which had neyther respect no; seare of breaking the lawe of God and the worlde, that he might no more have to doo with suche as were ercommunicated by the holye sea of Rome. Here you may see of howe great importance the papall ercommunication is, when we ought, according to the example of this most holy e blessed sather, to make greater accounts of it, then of the Lorde God. Howe say

pou mailler Hermes?

Her. Hagthat the Pope berng God bpon earth, as thele benines have oftentimes declared, be ought to have moze volver opon earth, then any other Lozde God, ale though this lawyer lyke an beretique fæme to make a mocke of it. Waberefoze to returne to bis tale, 3 (ap, that be went on with his speche in this sozte. After Leo the thirde, fucceded Bove Steuen the fourth, who after the Beath of Charles the great, goegng into Fraunce, luben be had announted and confirmed there Lodouicus Pius, the fonne of this Charles for Comperour, and falve the ample devotion of this Emperour be billemblyng, gane bym to understande, howe the aucthozitie of choosing the Bethop of Kome, and ozdzing that lea, and beliotopna of Byhopzickes, and other Decletiafficall matters, whiche were graunted by Hadrian and Leo, to Charles and bis fuccollours, byd cary muche milcheefe with them, and he byo fo cunningly perfinade bym in this untrueth, as the good Emperour renouncing the forefaid aucthoritie.dpd pelo it into the bandes of maifler Cleargic and the people

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ple of Kome. And thus began the fea of Kome to blurve the aucthozitie of geurng Bythopzickes, and other kond of benefices. Although fome report that Dope Pafchall the first, whiche fucce bed the fozelague Steuen, was the first that gate the power and aucthozitie befoze mentios medout of the bambes of Lodonicus Pius @mperonr:fo2 this Palchal was created Bope, without any interpolitie on of the imperial aucthozitie, according to the cultome which enfued. Coure it is that in flibzarie of Vatica, ther is an auncient booke of the gyft whiche Lodouicus Pius Emperour gave bnto Dope Palchal,in & which not with fanbyng that be graunteth e confirmeth unto the faybe Dove the citie of Rome, e al fuch thinges as were first ges ue by Pipine his grandfather, Charles his father, to the lea of Kome, be both also by way of renuntiation pelbe bnto matter Cleargie and the people of Kome, the auc togitie e power to create Bopes, lo that the Bopes after their confecration, do fende they; amballabours onto the Emperour, to confirme the league e frændlip bet wene thole two estates, as it is let forth in the becree. Although Dif. 63. Cap. other authours do playnely affirme, that the authozitie Ego Lodouicus. of confirming the Byhoppes of Kome, after they were elected, byb remagne in the empire, butyll the tyme of Henrie the thero, by whom Dope Gregorie the feuenth was confirmed in his Popedome . This Empyre was afterwards tolled and genen by divers Hopes at funday tymes, now to one prince, and then to another, tyl at the length by the meanes of Pope Iohn the thirtienth , (as fome fay) it came to the handes of one Otto, furnamed the great, kpng of Germanie, whom the Pope caufed to Decr. dift. 63. (weare, that he woulde befende and preferre the flate of the fea of Kome.in fuch bifbeneft fourme.as 3 am afha med in his behalfe to report. At length Pope Gregorie the fafth, who was a paron borne, made a becree that the election of the Emperour Choulde be free, and made by

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are thefe:the archbyfhop of uers, the arch. bythop of Cole, ques of Bran-Deburge, the Bals graue of kyng of Bobe. fire byb not agree.

The Electours Inche princes of Bermanie, as were appoynted by bym, and for the fame cause called @lectours. and that it fould Ments, parch be without any respect of bereditarie succession as the fee bythop of Tre it continueth tell this day: be appoputed mozeouer that who foener were chofen by thefe Cleatours, foonlo be cale the buke of Sa. led Cafar, and kyng of the Komanes, but be foulde not ronie, the Mar- be called Emperour Augustus, untyll suche tyme as he were announted , confirmed , and crotoned by the Bove. And those were the meanes in deede (9 be) and not that Rhene, and the fataned gyft of Contiantine, by the lubiche the Bythops mia, if the other of Rome of blurpe by litle and litle, with their amning gaple, the typannicall rule of al the goodes in the worlde both (piritual and tempozal, and proudly and ambitious ly by they ofone feekyna, are become of ministers mais fers of pallours deceivers of the leaft the greatelt of by thous Monarches, and finally of chaill (ans, not only ante chaftians.but even antechaftes them felues . And albeit in fome part of thefe billozies which I have rehearfed the aucthours be bariable, and of diners opinions one from another, pet 3 hauefolowed in this bzeife beclaration. that whiche I thought mot lyke to be true. I coulde alfo thewe you (9 he) with what mische uous ambition and ambitious mischeefe, Bope Damasus the lecond, brought in wolves and pamperpng bawdes into the Bovedome: and how Bove Nicolas the first, and other Boves that to. to fred hom, bod from tyme to tyme, braine al the aucthor ritie of @ccleffalticall matters, into the bandes of they? matter Cleargie, & have geven the ful power of creating Doves to the Cardinals , who may not create any but fuche as be of their owne number: and bow as wel other Bythops as the laytie are spoyled of their aucthopitie to elect and choose their vallours and ministers, and to confirme boto them the benefices of their Churches, every thyng brought boder the tyrannie of the Pope. But bes cause I Chould be both to tedious, and I thonke I bane in

this thost discourse of hyliogies, sufficiently prooned and the wed my intent, that is, that the popes primacie is not grounded by on Gods law, but by on an impositive law, I wil here cease to speake any further of this matter.

Dia. Surely this man was a Marcian heretique. But howe could be answeare the aucthorities and sentences alleaged by doctour Ecchius out of the olde and news testament?

Her. Concerning that place of the olde testament ta ken out of Deuteronomie, be aunfivered that it was a hamelelle and wycked lye, to fay that the valethood of the olde tellament was transferred to the Bove, when every man may playnely perceine, that it was whollye transferred to Jefus Chift, of whom the olde bogb patell was a figure. And as Befus Chrifte is the mofte fufficient person of bym selfe to exercise the office of the priest. bood without any Wicar of luccellour, lo woulde be not bello wethis bonour boon any creature: For the office of this priethood confesteth not only in Doctrine, but muche moze in the reconcilying of God and be, wought by the seath of Jefus Chrifte, and in that perpetual intercellion whiche be five bleth, continually entreating for be before his eternal father. And as touchong the aucthoritie of the newe tellament, be lapo that thole plas ces of the Bofpel gaue not any primacie to Beter, abone the relt of the Apollies, bulefle it were verabuenture of bonour and dignitie, but not of power. And to the first aucthozitie, be lapbe that Chailt bab builded bis churche boon bim felfe, and not boon Beter, Chaft berng that comer flone and true fundation, belodes the whiche no other can be laybe, as it both manyfelly appeare by the woodes of the Golpel it lelfe. Foz be, bemaunding of al the Apollies alyke, whom they fapte Chafte was, and Deter like wyle confesiong in the name of al, that Chiff was the fonne of the liging God: Apon this rocke whi

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che Weter confested, byd Jefus Chafft builde his church. and promiled it the keyes of the kyngbome of beanen. lubiche are nothing els but the power of bynopna and lolong finnes, that is, epther to remyt them, or to reterns them, by the miniferte of the preaching of the Bofpell. as Chailt bym felfe byb playnely beclare after bis refurrection, when he fent his Apostles e disciples to preachs abzoade- faying buto them, as my father bath fent me, to I like tople fende you, and breathyng boon them, be fapo, Receive the boly abolt, to whomfoever you halre, mitte linnes, they halbe remitted, and whole linnes von that reterne, halbereterned. Wy the whiche wordes.it manyfelly appeareth, that both the promile of the keres made bnto Weter only, which was a figure of the bnitis of the churche, and the committion of remittyng and re tepnong finnes geuen to the whole churche togeather. is one and the felfe fame thong, the aucthoritie and erecution whereof, as it bath ben laybe before, confelleth in the ministerie of the woode of God. Wil bosoever belees ueth in the promile which god both make by the meanes of his mellenger e miniter, which is, that be is belivered fro bis annes only by the merites of Befus Chift. with out al doubt is loosed from his finnes. Who sever both not beleeve this promple, without faple remarneth tred to bis linnes, and in the bondes of everlallyng bamnas on, because be both not accept Jefus Chaifte as bis Delpe uerer and redeemer. By the whiche men may suidently fee, that you Bapilles both foolilly and wickedly bo and plye thefe kepes to many other thynacs, as to your auriculer confession, to your Poppibe lawes, to your cur, sed ercommunications, to your abominable dispensation ons, to the merites of Chaill and of laintes, which be al forged of your felnes without any auctoritie of boly firing ture, yea agaput the boly fcripture, only to effablythe the Monarchy of the Pope your prince, and to get money

of every lybe. To the leconde aucthozitie, be anlinered. that it was nothing to the purpole to prooue any primacie o, bitimacy in Beter, because Chailt spake those woas bes but only to abmonifie bym, that be foulbe not have cause to dispaye for the denying of bym, whereunto be Choulde fal. To the thirde ancthozitie be like wife anfine red, that where Chail laid botto Weter, Feede my theeve: be bid not meane that the feeding of his theepe was to be the only bead of the worlde, but to the we both to bim, and to al others in bym, what the office of a true thep. bearde was, which is nothing els but to feede the flocke of Christe with the worde of God, and other enangelical ministeries: Bot to rob it and spoyle it both of body and foule, as the ravenyng woolnes bo at this bay bnber the name of pattours. You may not marneyle though the Bove bane fome wolay fineffe in him, bepng the fuccef. four of Romulus, who was brought by by a wolfe. Late ip, be answered to the facred Canons, that it was a box rible blasphemie to make the aucthozitie of the Bopes lawes equal with beuine fcripture, for that is to make the benyl God. De abded further, that al places of the Dopifbe fcriptures whiche genethis primacie to the Bi thop of Rome, before & refeript of Phocas the Emperour gramted to Boniface the thirde, have ben faiffiled by the Bopes ambitious flatterers, which bave lought to plant this erronious opinion of the Boppibe primacie. in the bart of the people, as they have bone ly ketoyle by Constantines gift: that by this meanes the Bopishe Do. narchie myght appears to frong and frame, that none Moulde be fo barbie to gapnelay it . Whiche although 3 moght eafyly proone by many good and certagne confectures: pet entendyng to be as breefe as 3 can in fo cleare a matter. I wil only thewe two. Wile reade that the third counsel of Carthage, which was about the time of Bove Sericius, and the countel of Africa, and the becree in the 99.diffine

99. billinction, commaunded that the Bolbop of the firste and theefe fea. thoulde not be called theefe priett-or by ab prieft, or by any fuche name, but only the Bythop of the fpall lea. Therefoze pf that counfel would not luffer any Bothop to be called the cheefe of others no not in name, howe muche leffe woulde it fuffer any to be made prince of others in effect - By this it appeareth that the Boves valmacie was not then come into the woolde. Further, we reade that Bove Gregoric the first (from whole Death bnto Bove Boniface the thirde, palled no moze but two peeres) both affrime in divers places of his writinges, that neyther be,no; any of his predecesours, would ener accept or ble this prophane, ambitious, proude, wpcked, and Anterbeillian name of bninerial Bylbop, and cheefe bead of others. So that we mult needes fapepther Gregorie was a lyer, in benying any primacie to be amonalt the Bilbous whiche were befoze bym, and offended God with the rest of his verbecessours, in refusing that prima cie whiche was fot for hom by Gods laive: or els thefe flatterers have forged a thoulande lies, and failified their waytynges, which were before Gregorie, indivers plas ces, epther addyng to them, or taking from them that whiche leemed bell for they bornges, as we know they attempted in matters of the counfel of Willane. And as Bove Zofimus lykewife attempted, when he would fall ly hane formed a certarne Cannon to the firde Picene countel to estably the bis owne tyzannical kyngbome.as Indore beclareth in his booke of auncient counsels. And if some woulde alleage that other counsels sonce Gregorie the fyzite, have graunted this primacie to the Bove, 3 auniwers (quoth be) that this could not be done lateful ly, because the Bopes ofone Cannons commaunde. that when biners counsels have funday judgements concerning one matter, the aucthozitie of the molle auncient houlde take place. Pozeoner, Lefus Chiffe beyng the trus

true head of his Churche, if the Pope also thou to be head of it, we must needes say that & Church bath two heades, as had Genous dogge, a so we thou do make the Church a strange monster. Paul the Apostle payntyng out the pure image of the true Church but the Ephesians, doth not only make no mentio of any other head then Christ, but doth also theire that it is a strange thing, and farre from the institution of a Christian, to make any other head then Christ onely.

Dia. Surely he was a very bolde and bytyng felow, whiche durit rehearle these his fantalies, or (to speake more playnty) his hereses, I marneyle that doctour Ecchius dyb not cause hym to be apprehended, and clothed

infth red be immediatly. who discol and a

Her. Surely be woulde have some fo with al his bart. of be had ben in place where be moght have bone it , but in the Dominion of the Grifon lozdes, froques can not Lite for they have no teth s that which is more Grange. they bane no boyce, lighe the fragges in the Bleof Serf phus. Det the voctour tolke hym, that be had compiled a certaine manuall anaims the Lutheranes . wherein he confuteth both this berefie, and all the rell whiche have forong in our tome, which if he byo resde he would fone repent hom of his errours. To the which the lawyer and (weared, I have feene (o be) Ecchius manual agaynft the Lutheranes, but I mover knewe that you were the aucthour of it: If I bad knowen poutben when poutomi piled that booke, as mell as I bo no we. I woulde have genempou counfell, in respect of your fame, to lave aspos fuch theruish deviles wea most cruel blatcheries against Belus Chille and his woode, 201 , Genta ilital

Dia. Of this latoger had ben here at Moure, oh what a facrifice we would have made of hym to Vulcanc. But what saybe be moved the Bopes matters.

Her. Belayd that it was no wonder though the Pope

bled luche typannie in all matters as well temporall as frittuall apparterning to the laptie, for be bled alfo the lyke tyzannie in matters of his owne Occlefialtical Dies rarchis. Bath be not (9 be) fetting alive other his infinite greuances, Arapghtly fozbydten, al Bylops, Bileftes. Deacons, and Subdeacons to marry-not baugng refrect to the word of God, which layeth it is not good for man to be alone, noz to Christes commaundement expressed by the mouth of Waul, who focuer bath not the speciali grace of God to be continent, let bym marrie: erceptyng no person, which by nature is fot to marrie, not fonally to the Nicene counsel, whiche determineth the contrary. Is not this thinke you an bulufferable burthen: And although the Brekes would never but their neckes buder this intollerable poke, and the Latines lykewyle refuled it of long time-because they would not suffer them selves to be tred at al. as it appeareth by their dealyngs in this popnt, with Sericius, Califfus, 02 rather Eugenius, Sergius the feconde, Gregorie the firthe, Nicolas the firthe and Gregorie the leventh, al Bythops of Kome, and with the countel of Delda, of Carthage, of Kome, & Divers others. get not with flanding, the fatanical sphite of the Bove, byd labour in luche forte, by his arrogant and proude wickednesse, that at the last be wonnethe battayle, and obterned the bictorie.

Dia. This proceeded from hym only of malice against the Pope. For the Pope byd not this in respect of tyrange, but for honesties sake, for it is written in the holys scripture, Be you holy, because I your lord Bod am holy.

Her. You say true, and I thanke that this prohibition was very well becreed, so, the Gentiles and Paganes, baue comended chasitite in Cibeles priestes, which were called Galli.

Dia. I woulde not withe that kynde of chastitie whis che those Galli vied, for I lone not thinges done fine te-

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flibus, as Combabus byo when hyng Seleucus wyfe was

committed to his keeping.

Her. You fay bery well , foz you that be @ccleffaff, Corrumpit fine call menne, remaynyng pure and fingle as nature bath mabe you, albeit you can not take topues of your owne, pet you are not forbybben to take other mens toques, or other women, og at the leaft to have Banimedes e bores, nepther neede you in this cale to feare the inturie of any man. But to returne agayne to this lawyer, 3 fay that be began at length to talke also of kyng Freewyl, beclaring first that the Bove was led antechastitianly, to suffer this king to enter into chaillendome, who a little before, when Pelagius the Bonke, and Celeffius, would have brought bym into fauour, was rejected by Bope Innocentius the first, one of his predecessours, and also by the counsell of Aranfike and after wards was mot antechziffanly ver-(waded to make bym a kyng, and to gene bym the king, bome of good workes, for as foone as his maieffle had the crowne boon his bead be was Grayaht puft by with fuche pype, that he byo not onely imagine, but also gave ft abzoade to others, that he had power to choose, to wyl, and to bo al thynges in the worlde at his pleafure, and that be could worke both good and plas beighted, and at the length purchase heaven, with of infinite treasure whi che be had at comaundement in his kingdome, not confi-Derpng that be is not able to thonke any thong hom felf. as of bym felfe. And fo this lawyer takyng bere occasion to (peake alfo of p kyngdome of good warkes, proceded, afkyng another queltion of bodour Ecchius, which was, whether the Apostles were ever in the province of the Made, as many do affirme, and whether they byd ever celebrate and magnifie it in fuche fort as nowe they boo. Dodour Fcchius anfwered, yea, affirming that S. Deter with the rest of the Apolles, and S. James the bythop of Dierusalem, were long tyme in that province, albeit in

talione Calebs,

they; pages, it was not fo wel furnified and let foo; th as nowe it is. To that be replyed agayne, 3 wyl helve you (lapbe be the contrarie) by the billozies whiche 3 baus read. And what playner proofe can you befgre then this, that this prouince in the apollies tyme was not pet in De De, but only in pollibilitie, as the schoolemen Do terme it the whiche I wyl prous, beclarying buto you out of the fozelayde billozies, who they were whiche byo bypng it from pollibilitie to effea, by enery particuler part, This is enident by the billozical writers of thefe matters, that Bope Celeffine byd buylbe the introite of this prouince of the Malle. Dope Siluelter, oz as some say Bope Gregorie the first, byo put bnto ft the Kyrie eleylon, Dope Telesphorus, oz as others repozt, Dope Symmachus, Dyd abbe the Dymne Gloria in excelsis Dei, compounded partly of angels, and partly of faints. Hope Gelafius and Dope Gregorie framed the Colleges, the Graduals, and the prefaces. Bope Damafus absopned the Alleluia, whis che he tooke from the Churche of Bierulalem. Dope Telefphorus, added the Tract. Gothgerus the Abbot of S. Gallus, deutled the Sequencies. Hieronimus of Dalma tia, og as some thenke Bope Damafus, at the request of this Hieronimus above named, aboed the Picene Crede. Dope Eutychian, 03 Entithian (as others cal bym) made the Deertozie. Pope Seltus the first, put to the Sanctus. Dope Gelafius, Dope Gregorie, cone called a Scholma, planted, according to the common opinion, the curied Canon. Bove Leo the ferond, ordayned the Pax domini. And Bope Innocentius the firste, appoputed the kylle of this Pax. Pope Pelagius made the pager for the bead. Dape Sergiusthez. made the Agnus Dei. Pope Len the thirde, gaue the Incense, and Bope Vrbane the first, made the Chalices of golde and filuer . Pope Steuen the firth, deviled the garmentes for the inhabiters of this prowince. Pope Gregorie the fifth, appointed the blual long, called

tailed Gregories Canticle. Thefe were the aucthours e theefe Deutlers of every part of this bundeed folde e intro cate province of the Maffe.long tome after beath of the Apolics, as you may ealily fynde in your biftozies. The tale then flanding in this lozte as it both, howe can you fay with any face of trueth, that the Aposties ever were in this pronince, whiche in they tyme was not pet in rerum natura. And although we may geather by bluers confectures, that some part of this woulnce was built by other founders, og in other logte then is bere conferned. get of this we be mofte certapne and fure, that of whom fo ener they were beuiled, they came to lyght many yeres after the Apollics. And this I wpl fay moze buto your (quoth be) that of the Apollies them felues were nowe aline, 3 am fure that they fooulde thunne this pronince. muche moze then the court of Kome Doth thunne a general counsel: for there is not any province in the worlde. where Jefus Chafte is betraved and folde moze wickeds ly and Judaslyke, yea a thoulande tymes a day, and the vice of his blood moze troben under foote, then it is bere. Perther is there in any part of the worlde, any one place where the people do more greedyly benoure other mens Substaunce, then in this beaply the prouince, for they are enen like the Waltures about Titius, alwayes confuming and gnawyng boon that commoditie which aryleth euery years to the people. In this place divell those marchauntes of whom it is spoken in the revelation of faint John, that they alone have power to buy and fel, because they only have the Caracter and marke of the beatt: and looking boon they? factifices, they fay as Judas byd, Tabat wyl pou geue me, and I wyl betray Chaille buto pou?

Dia. If Phalaris but whiche Perillus made, were nowe to be sounde in the worlde, I woulde say that this earl tongued Zoilus were woorthy to be put into it, whiche

hath no respect in speaking so lewdly of the moste boly, the moste perfecte, and the moste mightie province in the worlde, whiche lyke a strong force desendeth not only the kyngdome of good workes, but the whole Popythe Po-

marchie.

Her. Thus farre pout nderffand they? proceedinges. Then the Lawyer afked boctour Ecchius, whether he beleeved that Tefus Chrift by the meanes of bis avoilles byo build the citie of auriculer confession. which is in the pronince of penitence, according to the opinion of the common fort and as it is alleaged by the ecclefialtical deuines . To who boctour Ecchius answered, yea, & prooned his opinion thus: Tefus Chail faid buto his apolites. To whom foeuer you that remit finnes, or reterne them, to those they shalbe remitted, and reteined. And the Apofiles (Tapo be) and thep? fucceffours, neyther coulde, no? knewe bowe to remit finnes, buleffe they had some bis Ainct knowledge and number of they? Annes, by the auriculer confession of the sinner. And James layth in bis canonical @ pillie. Confelle pour faultes one to another. and pag lpkelople one for another, that you may be bear led. Luke lapth allo in the actes of the Apollies, that mas my of those whiche beleeved, came, confessiong and beclaryng they? faultes.

Dia. How could be answere to so strong aucthozities? Her. He wanted no aunswere. Fozfyzst he sayd, that the opinion of the decines in that poynte was false, because it can not be sounde in any place of the holy scripture, that Jesus Christe did ever commaunde this citie to be built, oz inhabited by any: but that it was builte by Hope Innocencius the thirde, with the helpe of the Latherane counsel, in the yeare of our Lozd. 12 15, as it both playnely appears in the Hopes decrees. Then to the auctorities alleaged by doctour. Ecchius, he aunswered thus, that the Apostles & they successours, had two several postate that the Apostles & they successours, had two several postates.

wers, and eache appoprised by the words of God. The first.called the ministerie.by the whiche they preache the Colpel, minister the Sacramentes, and pronounce both publiquely and privately remission of sinnes, baning no commaundement to enquire or judge particularly of any mans finnes, but only to pronounce forgevenelle of all finnes to him that beleveth fro the bart in Belus Chrille. The other called Juriloiction, whiche is a certagne outwarde government of the church, appertegning only to open finnes, as to ercommunicate abfolue those whiche commyt them. Beyther may fentence be geuen, bnieffe the offence be knowe, for no man ought to be ercomunis cated by name in the presence of the congregation, buleste bis offence be many fell: and contrary wife, no man ought to be absolued, buteste the matter be knowen, that is, but leffe it playnely appeare that he bath amended his outwarde behaufour. And to the laying of laint James, he answeared, that the Apollie meant nothing els in that place, but only that we Bould comfort one another in our infirmities & mileries, and in al our finnes and offences whiche bappen to be, and afterwardes pray to Bodone for another concerning suche matters. For pf be bad meant to speake of the citie of confession, exected by the Dapiles, it had ben needeful for them only whiche have the aucthozitie to bynde and lofe the marchandile of this citie deputed unto them, to dwel there, whiche according to the opinion of those of your lyde, is butrue. Finally, to those wordes of Luke in the actes of the Apostles, be fapo, that those belevers made not they confession with a perticuler recitying of they? finnes, and of the circums flaunces of them, but only acknowledgeng them felues to be finners, as every faythful Chriftian ought to boo, firfte to Bod, and then to the whole worlde.

Dia. Dyo not voctone Ecchius (mailler Hermes) replye

agayne to bis auni weres

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Her. Pes 123, but it were to long to rehearle al at this prefent.

Dia. I pray you get tel some parte of them, and that

whiche you thynke we woulde gladigest beare.

Her. The doctours replies were excellent, but that whiche he spake concerning the Popes power, pleased me best of al, which I entend to tel you, because I thinke you will like it better then the rest.

Dia. 25 it pleafeth pou, maifer Hermes.

Her. Withen Doctour Ecchius bearde the aunswere of this I awper concerning the Boves power be replied in this forte, Dou can not (layth be) denyethis, that Befus Chift bath genen al power to his church for he wolleth that wholoever booth not beare the churche, shoulde be beld as an ethnike and publicane. Forthermore, you can not benge alfo, that general counfelles be the church representine, and can not erre in any thing whiche they betermine, allowe, and interprete, eyther in worldly or de nine matters, according to b tellimonie of Jefus Chrift. whiche farth, Wilherefoeuer two oz three be geathered togeather in my name, there am I in the myoll of them. Wherefore the Bope beyng the head of the churche. and of al counfels, bath in bym felfe the power and ante thorities wel of the churche, as of al counselies: And seepna the boly scripture commaundeth vs to obey our rulers, we are bounde to obey bym in al thynges whiche be commaundeth, as the ruler of rulers.

Diz. What coulde the lawyer aunswere to this?

Her. De declared fyzik of al, that to lay the Pope was the head of the churche, and of counsels, was nothing els but as the schoolemen the setues donterme st, Petitico principii, which he had consuted very wel a lytle before. Further, he sayde that al the aucthoritie, dignistie, and power whiche Christe gave but o his churche, and the ministers of it, he gave not properly to men, but to his decuine

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neutre woode the ministerie whereof is committed but a them fo that whenfoever the Churche both appoint, or bayne, and commaund any thing after the word of of other. it ought necessaryly to be bear de and obeyed. But where as the Bope and his counfels to make conflitutions. 02 bers commannoementes la westand new becreek lottle out the morde of God, pea of their olone aucthoritie aist volver whiche they have contrary to the moste of Coo. 3 fay that this is not that Churche whiche is the diffiple and fooule of Jelus Chaffe, because it both not bearethe popce of her matter, and lover; but the foragogue of Satan, whereof the Bope is principalie bninerial beat. as we lie it is at this day in the look to the about to the al his members, buter the name of the Charte and of counfels, and of the holy about which is prefent at them, both tyzannically blurve the power and authorities not onely to commanne what they lytte . without the bolys feristures, but they faymoreouse, that the bening fitib. ture is not firme pratified, tolefte it lie allower bottlem. and interpreter after their maner, dopling that what fo mer they commanne in they betres, becounted an interbietation of the holy lecisture. D boarthie and intob lerable blafohemies to far that the worde of God is fub. ten to the centure of men. Telus Chattle hom felte brong the forme of God, toolitoenot take brom bun this auc thoritie to commamne any though the boaring of his father, and the Apollies als whom he lent burlle not baying any thiring . but that onely what was coist mitted buto them by the fame boarine: and yet the 1800e with his countels will have ducthoutte achiner bellace this voctrine 4 to commande and vishibite uspariseise nieafeth them in as annie manerias the how Gooding have bee onely la tomaker, which is woo bin felle, who is onely able to faue and condein pine, and not any mait! This bonoar he toyll have to bonufelle, and this another ritie schuny

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ritie be referreth to hym felfeonely, that his toyl myabt be buto be a perfect rule of all ryghteonfrelle, and of all holonelle, to that in knowing him, both fande the whole knowledge of good lyfe, and that onely God myaht be belæned and thought to have the rule of our foules, who we are bound to obey without any exception. And count fels lubiche are geathered to geather in the name of Jes las Chaile, baue this aucthozitie from bym; that they may make confitutions for outwarde discipline ander, terne ceremonies of the Churche, To farre as they acree with the worde of Bod, and no further : For wholoever passeth these boundes, ought not to be hearde, and the see by experience that all those whiche have gone about to paffe them bane fallen into athousande abominable er rours and mischestes. And bereof it commeth that is may ny contradictions are founde in thele counfelles, for that lubiche one commannbeth, another fozbyobeth, and that lubich one forbiddeth another commaundeth as I tould the we divers of High to flame about them, and al is be cause they are not geathered togeather in the name of 30 fus Chiffe, although they bragge that they have the holye ghot amonal them . The bolye ghot dwelleth not where Jefus Chrift is not prefent, and the word of God, the whiche two thynges are the certaine and fure lignes to discorne agod counsels from pli, and the true Churche from the falls and faigned fynagogue.

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Dia. This lawer myght have bone better to medle with his piece and wites, then with suche controverses, especially beyog berefies. But I pray you tel me, maister Herroes, did he speake nothing at all in his discourse, of hypoutnesseth Featries I have ben deligious of the time the province who were the sounders of the citie of this province, and at what tyme the orders and sectes which are in that citie dod spring, but I could never yet learne it sully. It may be that bein speaking of this province by d

t of

touche this matter, and alleage fome place out of his his frozies, where is conteyned that which I delyze is much to known.

Her. Pes truely hedyd speake somewhat of this matter, but he was dery shorte, for he sayde that the histories which entreate of this poynt particularly, are somewhat cosuse, because those matters, as thyngs of smal waight, have either not ben swytten at all by thaucthours, or els they have not had care to swyte them at large.

Dia. Foz Goos fake, mailler Hermes, let it not græue you to beclare alfo that lyttle tobiche you have bearde,

Whatfoguer it be.

Her. Wel. 3 woll breffy tell you as muche as 3 can remember. Wahen the lawyer bad long quelifored with Doctour Ecchius of biners matters, about this kyingbome of good workes at the length be wake to this popul, and laybe. That the province of the Fratrie, and al other prouinces belonging to this kyngbome, were nowe altered from that good fourme and goody effate, which they bab at the first, and mere altograther corrupt as be thought. the nature and condition of wooldly thenges, being en clined rather to wave worle then better, and to fall from an apparance of good to be entll modebe. The most auncient province of Ponkes was once frong, without that fort called the profession of monatificall volves, and the cities in it were bonet vecentacles and boly feriodies of fuch good men as came thethody foine to escape the tharp? tomentes of the cruel perfecutours of Challians, fome to anopoe o wither convertation of the uncleane worlde, and fome to gene them felues more freig to the findre of the benine feripture, to fpicituali extentes yand to all good and gooly worker. But after wardes the procedle of tyme, thefection toers thanger and mise trange petal thospholies, that the Hermitopholis of Oniderto, of the Schooles, they became paylons for Hanes: of harbours to 10 tf boneff

This was s. bout the yeere

In fua feconda Seconde.

honest men-they became bennes for theues: of places where godine workes were erercised, they became the thoppes of all topckednesse and billanis. But to come to that which you cheefly required, he beclared out of his his Hories, that about fuchs tyme as this prouince began to of our logo.325. be inhabited of the Anachoretes in @gypt e Baleffine: within a whyle after the citie of Baule was buylt by Bafile bythop of Cefarea in Cappaboria, about the yere of our Lozde 380, This Bafile was be whiche beganne that forte whiche Canbeth in the entraunce of this province. and is called, as you heard before, the profesion of mona fical bowes, albeit Thomas of Aguine both boitifbir ale lowethe opinion of fome others, whiche lay, That the fundation of this fort was laybe by the apolities after the afcention of our Lorde boon mount Sion, luben they bebated amongelf them felues what lyfe to take, and determined that energy though though be common amongett them, and that they woulde make thie bowes to Bod. The citie of Hierome toas bupit by Hierome of cotrie Dens mears to Wethiebem about the piere of our Lozde 200 The citie of Augustine was sounded by Augustine bythopof Bippo, about the piere of our Losd. 410, and as we may geather, it was made onely for a habitation of women, but in what fort, and at what tyme it began to be inhabited of men. we can fund no fareand budoubted certagnetic. The feet of the Gremites fan sthat they were the first which entred into this citie, and the feet of Rex gular Canons woodo fieme alle to be the firth which ere tred thather, and thus they firme togeather about the wool of a goate, and both they? reasons not worth a fpage Afgude that about the pare of our Lordenzo, Ris charde Carle of Carn toale ; brought into Englande the led of good nam of that order . And afterinardes the feet! of the Demotiratures was brought in by Northbert of Lorraigne, and confirmed by Bope Calift the feconde. The intin:

The lect of the Sciopettines, was brought in after waids by Steuen, and lames of Sene, and configured by Bone Gregory & elementh. Lawrence Iustinian, a gentleman of Menice, brought in the fect of faint George of Alega. Then entred in alfo the fecte of Latheran, 02 of Erifon. whiche was greatly augmented by Eugenius the fourth, and the fect of the blacke croffe bearers, whiche weare a croffe made of two colours byon the breft, that is, whyte and redde myngled togeather. The citie of Benedict was built by Benedict of Boscine, about the yeers of our Lozde. 530, and albeit at that tyme it was bery populous, pet after wardes it encrealed to with new fectes whiche entred in Dayly, as it both nothe rather threaten a decay, then any greater entreale. The fyill that becan to beging thither newe fectes, was Odone an Abbate, who by & belpe of V Villiam Duke of Aquitane, brought in the order of the Cluniacenfes, about the peere of our 1020.910. About & which timeallo, Ramoaldus of Rauens na brought in the lette of the Camalduenles. After this. about the pere of our Lozd. 1060. John V Valbert of Flor rence, brought in the fect of the Vallumbrafines, by reas fon of a certagne imagined myzacle of one crucified, toho be thought be fawe leaning bis bead in the Chutche of faint Minias neare buto Flozence. After warde, about the peere of our Lozde. 1090, the feet of the Grandimontenies was brought in by one Steuen, borne of the mafte noble boule of Auerri. At the fame tyme allo, Robert Abbote of Politime, brought in the fect of & Ciftercians, About. 100. peeces after & commyng in of this ozber, a certaine number of people whiche were brought out of Lumberdie by reason of the warres in Germante, buter the conduct of Frederike Barbaroffa, or as forme fay bonder Henry the Emperour and afterwardes beparting with the good leave of the Eurperour returned within a whyle home to they boules, a brought in the lecte of the Humiliati, called 49 ftf

talled by another name Sylueftrenfes, whiche fect was conframed by Innocentius the third, and by divers other Bilhops of Kome. Bot long after this Humiliati, about the peers of our Lozd. 1275. Bope Celeffine the fifth, toba mas first an Anachorete, that in the lett of the Celeftinesso called of the aucthours name. After Bope Celefline, Barnard Ptolome a Senes, accompanged with certayne other gentlemen of Sene, brought in the fect of the Montolinetes, about the peers of our Lozde. 1407. about the whiche tyme, Dope Martine the fifth brought in allo a fect of the Eremites, whiche he tooks out of the citie of Hierome in the inbiche citie that order was fyrit placed by Charles Granel a Flozentine, byon the mountaynes of Tiefola: although there be fome whiche revort othere wife, and lay that it was not then brought in by Charles Granel, but at another tyme by one Redo Counte of Mongranel, and not into the citie of Hierome, but into the citie of Augustine, & conframed there by Bope Gregorie the twelfth. Finally, Lewes Barbo, a Menetian gentleman, brought in the lette of . Iuftine of Babna, Inbiche berng muche augmented by Bove Eugenius the fourth.inas at the length called the order of the Cafinenfes. There have ben also (quoth be) divers fectes brought in at other tymes, as the Gylbertenfes of @nalande, the Mellicenfes, the Castellenfes, and the Burfeldenfes of Almanie. But because I meane not to reache to energy perticularitie, 3 lopl not fante to recite epther loben, 02 by whom they entred in.

Dia. Truely this citie of Benedict is very large. I luppole that Caire in Egypt, wooth not receive fo great a multitude of infidels, as this citie receiveth of her people.

But proceede 3 pray you matter Hermes,

Her. The citte of Carthuse was built in the yere of our lozd. 1080, by one Brune of Collen, a professour of philosophie in Paris. The cante whiche mooned him to buylos

it. was because a frende of his being to mans indgement a bery boneft man imbyles he lyneb, feemed to crye out after be was dead, laying, 3 am bamned by f full judge. ment of God: Waberenvon this Brune beyong payeked with the feare of Gods judgements, betermined to build the foreland citie, where be might ble some boggphe repentance amongst those whiche were of his lect. The Carmelitane titis was begun about the yers of our Lozd 170, by Almerike Bythop of Antiochia, and finithed a bout.40. peeres after by Albert Bothon of Dierufalem. and in the ende greatly bonoured with the babite and name of Bope Honorius the thirde. The title of Croffe bearers (pf it be true whiche the inhabiters thereof bon Deame) had ber begynning of Cletus the bisciple of Peter the Apolle, who being warned by a mellenger from beauen carping a croffe in his band, that be fould make a ofwellong place for al fuche as came in oplarimage to Kome for religion, begun to build this citie. But because these are the breames of weakelynges and boltes of Kome, there be others which lay that when Syriacus the Billiop of Dierulalem bat thewed buto Helene, mother to Constantine the Emperour, the place where the cross of Jefus Chaiffe lay byoden, he after wardes builded this citie, and commaunded that al those whiche boo inhabite it, thoulde in memory of this beare a croffe in they? bandes. Some lay that in the pere of our Load. 1215, 1800e Innocentius the thirde-built this citie for a certayne bic toxie whiche be obtenned agaynti foms beretiques, and that Bove Piusthe fecond gave bnto the inhabiters there of they turkey coloured babite, and commaunded them to cary a croffe in they bandes: which according to 100. pothe bolynette, both anavie muche moze then to beare the croffe of Chaffe enther in they hartes, og bon they? houlders. The Dominican citie was built by one Dominicke a Caluguritane of Spayne, about the peere of

our Lorde, 1210. who wylled that the inhabiters of this cie tie thould be called Pedicators, 3 would fay, Predicators. and made them to be confirmed by Hope Honorius the feconde. The Franciscane citie was built about the same tyme by Frauncis of Allife, who wylled that the inhabit ters thereof houlde be talled Minors, and got them also to be configmed by Bope Honorius the fecond about na med. And witthin a while after, the people of both theis cities were binided eache of them into two other fectes, as Conventuals and Observantes. About the same time also the feet of the pooze de Clara virgine Asiana, was brought into the Franciscane title, although the moste part of that order be women. Afterwardes there entred fucceffinely the fectes of the Penitentes, of the Minimes, and of the Capprichines, even by the same way whiche we fee by experience they enter at this day. I be citie of Trinitre was built also at the same tyme by Bove Innocentius the thirde, at the request of one lohn Mattagand Felix an Anachorete, in certapne breames and bilibus whiche be bad. It was also deven in charge to the inhabitauntes of this citie, that they Choulde baue care to re-Deeme prisoners out of theyrenimies handes by almes beedes. The Servitane citie was built in the yeere of our Lorde: 128c. by Philip Medicus a Florentine, who commaunded the people of this citie to be called the leccounts of the birgine Marie, without boyng any kind offeruice to ber forme, and this citie was afterwardes conformed by Pape Benedict the elementh. The lesuite efte was built in the peere of our Lozberross. by one John Columnia bine of sene, tobo toplied that the people of this citie Choulde becatted lefuites, because they bane the name of Befor alwayes in they mouth, and it was afterwardes allowed by Boye Vrbanethe fifth: inthetime of whole Bythopthip, the citie of Brigide was erected by one Brigide princelle of Busuetander and confirmed lykelogle gd

by the lame Bythop, This Brigide commaunded that every house of this citie House be inhabited both with menand women, the one soft beying visited from the dither with a wall, whiche is contracte to the custome of all other places of the Fratrie. For in other places both the menne and women have severall houses, but that both not hynder them to make lone tograther, yea more wantonly then any Courtegianes: neyther both it let them to be sounde tograther oftentymes in companys one of another, sor this is a meane to deliner them from the temptations of the fiethe. But we have nowe spoken sufficiently of the greatest cities of this province.

Dia. Surely it is replenished with a great fort of most beautiful and goodly eitles, but the strangest matter of all is, that the people of the entires do governe they commo wealthes with such wholesome la wes, perfect cules, and excellent orders, as the whole countrey is both homest, inst, and holy, and observe that much as mans fraylate well suffer.

Her. Pay rather the contracte, as this lawyer byb indge No. If the people of Arael (ophe) whiche lought to be included by the worker of the beame lawe, coulde not atcheve to the ryghteous nesses of Bod, much less that these meir become righteous in the lyght of God, by the morker of mens lawes and they awner wes. In the end the lawer here by whom the white typic the fectes worker away to the citie of Confraterance, whichers in league with the province above named. But because them, to, it is notice typic that I have home to my house, to province to, the hiele of inplantage.

Drie Bettat your pleature thattler Flernies, bepart then you believe great thanken to the repeate bearlal of this discourse, for furely it oft greatly being be me. I pear you parbon me, of I have staged you here to

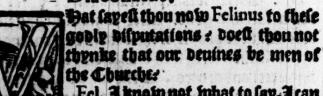
tona.

Her. These wordes (masser Diaconatus) are supers suous, sor you knowe well genough that I am wholy at your commaundement. And so I commende mee selfe but to you.

The fourth scene of the thirde Atte.

Diaconatus. Felinus.

Diaconatus.



Fel. 3 know not what to lay, 3 can not prayle them, neither wil 3 blams them.

Dia. Howe commeth it to palle that thou can't not prayle themed thynke for my part that neyther Frauncis of Pairo, Alexander of Ales, Occhan, nor Holehot, were ener so sufficient men in schools deminite as they be, especially doctour Ecchius, who hath copiled as many bookes, and in yetten as many leanes, as smoothe satisfies so may in al the satt side sobiche is solde throughout the years in the citie of Lent. And does not thou thynke that these thouges are prayle souther.

Fel. I be not speake of the compilying of bakes, but of the disputations which I hearde mailter Hermes repost even notice, for in my opinion those thouges whiche the lasurer allegged, had more some and pithe in them, then the argumentes of the decines.

Dia. Thou half fmal fungemet in this poput Felinus,

I thought thou haddelt ben another kynde of man then thou art. Doell thou not lee that of we thoulde not gene credite to the decines and to the facred Canons, the most part of be myabt feeke our lyugng with a though! where as they lyne without any trouble, most pleasantly, most Delicately, and mole wantonly of other mens goods, bus to the poore-buder the Chaboine of a Reople. So that my Felinus, at Canbeth the bpo, both to thenke and fay that thele devines ble the bell e Arongell reasons in al points.

Fel. Wel. 3 fe note mone errour, and 3 confesse that Tobich you fay to be true: you that not finde me bereafter bauping any opinion but the best of those whiche mapriterne the Borithe monarchie. It were good for be notice mailler Diaconatus to goe bence, and dispatche the com-

million whiche we baue in bande.

Dia. It were not ampfle in bede Felinus,and therfore let bs go.

The firste scene of the fourth Atte.

Bertuccius. Paul the Apostie. Peter the Apostle.

Bertuccius.



Knely it is so in bede, the people of this courte are to conetous, as they moulde even tobbe the naked by the begb way lybe. Botheng can be got. ten at they? harroes, be it life, be it hos nell, whatforner it be, without mony: and contrary wife, there is nothing be

It never to beynous and bithonet, but may toke wyle be omnia Rom? obtained here for money. Those two bonell men, mailler

D tf

Gratis

Gratis accepistis, and mailler Gratis date, were no somet cone from Kome, but all thynges began by and by to be folde for money. I thought that I might easily baue obterned a buil of absolution for a freer of Aracali, by meanes of the chæfe penetenciarie the Bopes bzoker (foz fomailler Vnlawful Acte perfmaded me) but I founde that the easy obterning whiche bespake of, was onely touching faultes and offences, but not cocerning money. For it is not hard in dede to obtagne absolution for any fault beit never fo great, but this is the bardneffe, it that coll the beare, & because ther are prices appointed for al finnes, t for al faults, that bo commonly bappen sor may happen, they well not forgene fo lytle of the pance, that thou Chalt baue caple to fing but once robbed. Detit is no great matter to me, for if the freer well baue bis bull, be must draw his purse. But what pilgrimes are those which che ao vonder towardes &. Weters Churche: I fuppole they be some of the pronince offaintes worthyp, whiche come byther to Kome to bilite the feuen Churches . If 3 perceive they be any fuch, and that they come now from bome, 3 wyl afke them whether S. Rocco be wel beas led of the Jaundes, 02 no, foz if be can not beale bym felf. it is but a folly to fue to hym to beale others. God faue you honell men.

Pa. And you also good brother.

Ber. From whence come you, 3 pag you firs:

Pa. The come from the holy sepulche at Hierusalem. Ber. I had thought the light and trueth of the Bospell had by this tyme ben so published throughout the world, that al men had knowen pylgrimages to be supersuous and bayue: But no ine I see that olde errour raignesh sistemany mena bartes, by this and suche lyke meanes.

Pa. Paremen be to bolde to speake of suche matters bere in Rome-3 thought the Pope would have lest none

alyue to biter fuche mordese

Ber. So more he would, if he understoode so much, and knew the person. But god both kepe his saythful people secrete in this countrey, as he dydin Alrael in the tyme of Clias the prophete.

Pa. What layed thou Peters It feemeth buto me that this man bath some knowledge of the inocide of Cop. I thanks we may be beloo to stud bym.

Pot. I thenhololekeluple, and I suppose it were spel bone to talke freely with bom.

Pa. Spy brother, leeping that the spirite of Soo spay king by thy mouth, both pecsare thee to be no Poppide Christian, but one of the manibers of Christe hymiselfe, both Land my telowe brother are determined to dislose our selves unto thee, lest thou should have occasion to marveyle at vs. know therfore that we be no prigrimes, although our wesde do shewe be to be suche, but this is Peter the Apostle, and I am Paul his companion, and we are come bither to know to learns the structh of a certains theng whiche was to be no specially bucretible; and because we doubted that of we were known, we should suffere some trouble, we did clothe our selves lyke prigrimes, knowing that suche persons are welcome to Kome, because they bring some commoditie with them.

Ber. The same denine spirite inhiche renealed moting to you, bath lynesuple vectored but me that you are su deede the Apostles of Chasse 2 and I convert hankes but to the goodnesse of almyghtis God, that he hath bouch safed to guide my this day into your company, so; it is greater soy to me to see your and to bangsoun upplication with you, then you I were made the greatest principality in any trouble berein Rome, where you be inacouraged of at men with the greatest generance that may be, so the denotion and assistance subject the course of Rome, hath

Belloweb won you ?

Phi My brother, I pray you speake not of worthspring: You know wel that none ought to be woorshypped but God only, and therefore those whiche do gene either but to be, of to other saintes, that whiche is only due to God, no the greatest insure and despite unto be that may be, and most brutyshe dishonder unto the almoghtic God. And this courts of knowe which seemeth to have so great reals in woorshypping vs, so, the gayne whiche they reape thereby, yet inwardly do withe, that both our doctine (I means both mine and Peters especially) and we our selves also were utterly errynguyshed: and I feare this courte wyl one day de those dones which they say be Peters and styne, in suche sorte here in Kome, as they bled V Vyckleses bones in Englande.

Ber. I thunke that neyther thame, not the befrie of beaffly gayne whiche you fpeake of, coulde bane flavos them from boging that al this while, pfthey bad thought they coulde by this meanes have befuen your boctrine. Inbiche to fo contrary to they 28, out of fight: for there is not fo great beuflishnesse in the world, which they found not willingly attempt, to make they, typannical Monar this more frong. But what is that, I pray you (vf I may be to bolde to afke) which you fayo even notice fras tolde you, fremyng to uncredible, that you multe needes come to home to les the trueth of it . If it be any hynde of invekedness, you may be volve to beleeve it as a thing most true, to Home is the schoole and workhouse, where in al kynbe of militheefe whiche may be imagined, are incount : wherefore it Uynketh before Gab, more then Soborte and Contexts. The Context of the Context of

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Pal 3 weltel thee my beare brother, howe the rafe flanoeth. A fewe bayes synce (as I remember) there came one Pasquine a citizen of Kome to parabile, and beclared botto Peter, how the Pope here in Kome by bourpe a tyrannical

rannical rule, both of the bearening and earthin & motres: Caying that he is Peters how flow, and the Wicar of Jee ins Christ. Py feloine Peter thynking this to be against, al reason, that any man spould, under the name of Peter. blurpe that whiche Peter newther hab at any tome, no. Desimed that he ener had thetermined to fee with his a fant eyes, whether this report from true at no. And for purpolying to come huther to Rome, and beyong the quaynted with the citie (for be to as never here before) requelles me, because I was a citien of Rome, and bab ben bere diners tymes, that I mould habis companion and guive in this fourney. And in the being purious tograther, for come to Rome, and enquiryng after the tracter, for baue founds (that which it grequeth me to rebarte) that there is muche mase imprisonelle hers their Palquino tolde bs.

Ber. Frende Paul (because poumay the better anowe Subat manner of man Rafquine is) be in Genetania to the inceing, and very feel acquaynted with al matters that happen. Poscover, be is to good a man, as he worde not tel you one thying for another, fo that it is no mare naple of you have found hom true tongues. But I wone ber muche at one thong (Paul) inhich poulague that Peter was never at Kome : for bowe coulde the Bulbane of Mome be Peters fucceffours, of be were mener Hipthon of Kome, nepther had ben beres Do pon affirme this to betrue (Peter) whiche Paul bere layth & mail a maria file

Pet. Werily my brother, it is true. I was mener at M before this day , and I am losy that I am bere noine, to behalde suche supckepuelle as is in this place, how as farre no 3 can perceine, al througen out lainful bentalin uping only to be banch. Far Jelus Chill and ble are bought and folde bere a fpoulande mamier of thep and a thoulande tymes in a day a with the price of thems they nourplbe adulterers, baindes, boyes forluft, ruffians.

and the folding a flagment Action id aliterates, idealors Don't Dylitiche letthers & wolers, Buntaris Buleters. Course, wanter annies, thepter thantes, Dalte, Doz les, Dogges, Bervalokes, Pantons, and other infinite thon Reis logices there to tong to beratos Finally . Bod stabilists hat beref los they chamilained be make Good of their and the philipping to an artistical extra artistic of their 1000kabning til der mir firektonissi and file til bits de 321 MAZ BARE Same Curte date not neche bean Butar. for he tibin felle is with his Charche brite the toogloes sittle Child Antick the fent (weeth bis abothes to veet to the Goldellan seddinia Rec Ins Dactamentes he and not an suber intera stained wanted the matter of the toward thouse ladeoleand to har his and perticule placeto thecet of ore avelles. The willes by to good throughout the world, preathyng to the Gentiles, and teachyng them to die dedrie al their de de de de le de se le le sirolde sand free tand that we moule apport sall outs byon and and the send thouse treve the state revenies be Philipping of the section and the section of the se for we a fundation of the property as but the the think Arth of the weather of the Wolvel, and the ministrate on of the Bateamentes as Peter byb and the reli of the In supplies and leboth energy that the this itimitative its nod Bocc vo Rolle Court Air Ather this Chine and the lother that DA FIN SECOND SOLD SIGNE HE TATIO HE OF BUT HE HE HOWITH Dopes & other Buillobs they creatilities and at this day, topico can'ou side beng bin'gene orbers, bevicate Chure antenavale bei te stein lecrate atters and that lices, blette seption of the property of the tred House highers to Lemond Higher Book there coappelles directoring tombany toffy knopes as the pa money and Benets. Wy reto the Paul Knoweth very well Contratend denter tymes to Dernialem for the foace of ans. twentie

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twentie persentier the beath of Jesus Christ, where I byo then above,) by the appayment of the holye ghost, we gave our right handes of selouthip, that he should go to preache amongst the Gentiles, and I should remayne amongst the Jewes: And after a certagne space we met once togeather agagne in Antiochia, but not in Kome, for I was never here before. Howe sayes thou Paul, is it not true?

Pa. It is moff true Peter. Foz I hab ben bery bncour, teous.vf 3 would not bane made mention of thee in that Eville whiche I wrote to the Romanes, about four pieres before I was lent to Kome of thou babft ben there. efpecially being bear of they? Churche, or at the teaf far luted thee in the end of my @ville.as 3 byd vivers other verlons. And after marbes tobe I was brought to Kome. 3 am fure of thou baoff ben there, thou wouldest of curte lie baue met me in Appius way-02 at the the tauernes. as the reft of the brethren byb, or at the leaft thou moule bell have bilited me fametymes in my labared, where I loss keapt, and lought to bate lucroured me according to the power as buerie would: to that I thoulde not have had occasion to complayne in my @viftle to Timothe. that at my firste answeare I foundeno man to take my part, but enery man byb forfake me: for 3 knowe that thou of chailtan tharitie woulded not baueleft me. But abmit thou batt ber there, and that for a certapne tome thou baddelt ben minister also of the Churche of Kome, inhat coulde they gayne by this, but onely the fucceffion of the ministerieras other Churches toke wolf where the reft of the Aposties were ministers - can take no other abusuntage but onely the fuccellion of their minifierte. Pet. It is even to beare Paul. But what then I fa the

Pet. It is even to beare Paul. But what then I to the Apope hath the face of a harlotte, and is not alhamed to be founde a lyar, for to he theweth belt his olone propertie. I for my part never received any power or tyte of

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Empire, or any other feignorie from Ielus Chrise. Pea inhen there was once a certayne contention amongs his the Apostles whiche of his should be greatest. Chrise him selfe sayoe hato his, knowe this, that the princes of the Gentiles door rule them, and the great menne doo exercise their auchoritie oner them: but it shall not be so with you, so inhosoever while great amongest you, shalbe your minister, and whosoever wyll be chiefe amongest you, shalbe your servant: for the some of man came not to be served, but to serve, and to gene his lyse for the repemption of many. I do not speake this but of the (Paul) so, thou knowest it already, but I speake it of purpose to this our brother, because he myght the better buders and the Bopes lyes.

Ber. I gene you great thankes for it, (Peter) albeit (I thanke God) I am not altograther ignoraumt of these matters, for sometyme I reads the Byble, and especially

pour Coffiles my beare Paul.

Pa. The worse of God is certagnely the lyght of the elect, without the which all thynges are barkness and errour. But let be now talks of some other matter. Tel me beare brother, what is thy name: e what is thy sciences

Ber, 299 name is Bertuccius, and 3 am barber to kong

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Freewyll.

Pa. I am very glad my Bertuccius, that then half an handycraft, whereby thou mayest be able with thy travayle to gayne thy lyuyng: But I am some that then diwellest in the courte of this faythless typaumt, at whose handes thou canst looke for no certayne rewards of thy paynes: for the goodes whiche he posseste in his kyngodome, are not true and sounds thinges in dede, but false, and apparant only lyke but Aschimic. And when thou thinkest that then hast gained something, thou shalt sind that thou hast nothing at all. I am persuaded that Aknows his dealings as well as I knows anye man with

with whom I am acquainted, he woulde have his course tiers to be lyke Cameleons, that is, to feed byon the ayze. and to change their colour at their maillers pleafure, as the greatest part of the courtiers at this day bis to bo.

Ber. In fayth it is true as you fay (Paul) and although I have ben bery belyzous to go from the court, ever fince Chattle began to lyghten my bart, knowing that who foener abybeth with hym, can not be a true Chaiffian: yet noive perceiving partly by readyng others, and part, ly by your talks, the most lews qualities of the veoule of the countreps, and of the fubliaunce belonging to this kyngbome. I am fully betermines to go from bym.

Pa. I thenke that the glozioultelle of his royall big. mitie, and the great neile of this his name Freewyl, byb at the first to basell theme eyes, as thou bybbett belieue bis Liberum arbi-Doinges were agreable to bis title. But thou mult know trium nox cft, & this, that al is not golde whiche glyflereth, and that his name Freewyll, was bentled by the bourd, to make the woulde believe that his power is greater then the power of the Lozde God, be being able to ba both good and vil as it pleaseth bym, and God not able to do any thong but good onely and no supl, e pet it is no want of power in God, but onely, the verteation of his omnipocencie. But doeff thou know Bertuccius in what case this kynd flanbeth: I woll tell the bowe, even in the fame cale that kings fland in tragedies rehearled bpo a flage: for many times the pozell e bileft man, appeareth there in the apparell and fourme of a kyng, and femeth to baue great power e many leignozies, but in Deede al is but a faigned e fabulous thing: Imagine therfore my Bertuccius, that this world is a flage, where the venyl wil fet forth a fable of a certagne kingbome, which be calleth o kingbome of god workes, fuppole that he which in this fable appear reth in the apparel and person of king Freewyl, is a faige ned and countertayte person liempng and not beging, as all

preterea nihil.

all the reft of his familie be, and all other thronges in his kongdome. And albeit Beremie the Brophete to thewe this his mullitie, both fap onto God, I knowe Lozd, that the waves of man are not in his power, neyther can be direct his feete at his pleasure. And Jesus Chaile also af firmeth, that no man can bo any thong without bom. e I lykelogie waytyng to the Whilippians, doo gene them to biverstande, as the mouth of Christe, that God both worke in every man both to wyl and to bo, according to 1. Co. 12. bis got pleafure, and alfo to the Cozinth. that God both morke all in all thenges: pet this malkeng king puft by

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not any moze wbat to fay. Ber. What aucthorities can be alleage out of the boly Ceriptures, whiche do make for bym ? :

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with pride, both goe about fometimes to proue, contrary to the fentences bers alleaged, fome effence of bym felfe. e of his effate, by the auchozitie of the benine freintines. and also be other meanes. But in the ende bis ignozance is lapbe open before his eyes in fuche fort, as be knoweth

Pa. I ippl tel thee my Bertuccius, as be in athis bons ynges both feeme outwardly to be that which be is not. and to have that which be bath not: So lykewyle in his allegations of the boly faripture, be both bypng certapne thonges whiche feeme to ferue his turne, but in beede make nothing at al for bym. 3 remember that 3 talket once with a certaine Bythop of Fraunce, a true minifier of Gods worde, touchping the Ceripture, and other things inhichethis faigned king both bring in befence of hom felfe, who not beging able to beare fo great arrogancie in lo bayne a creature, began to answere enery place subith I alleaged one after another, as of kyng Frechyl bab ben there prefent bim felfe, and bad difputed with bym in his owne person. And so when I had tolde hym, thus fayth the king, By God created me from the beginning. and left me into the bandes of myne owne counsel, and lettyna

Lettyng before melyfe and beath, good and yll, gave me free potper to choose tobiche 3 tooulderas @ccleffafficus both tellifie. Fyzite I aunswere you quoth the Byshop. that @cclefiafticus is no beuine fccipture lobiche ine are bounde to credite (as you suppose it is.) Then I fay that when God bad created you in the bearmyng, you also byo finne at the first, as you knowe, and that finne made you his bondernant in body and fouls, from the tobiche bondage you could not be belyuered but by Jefus Chafft. neyther can you fay that there is any part in you inbiche is not bounde: for pfthat were fo, then that free part of pours foolide not neeve to baue Belus Chailt to beliver it. whiche opinion were molte butrue. Then laybe the kong. By God commannoeth me in many places of the fcripture-that 3 (boulde turns bnto bym, that 3 (boulde oblerue his lawe, and perfecer in the grace which I had received: If I can not do thefe things, then be commanne beth me in bayne. I aunivere you, quoth the Bythop, that it is bepolitible to, you to be al thefe thinges as touchyng your owne nature, and pet neyther bath GDED commanded them in barne, neyther both this your impoffibilitie take away the bonde of duetie from you: for it is his loyl that by this meanes you fould know your imperfection and for time backs to bis grace, the tobich may woozke that in you, whiche your owne nature of it felfe can not woozke. God bath not genen be a late (3 freake as touchyng the lawe particularly) to this principal ende, that we thoulde fully observe it, for he knewe met that we coulde not bo it, but be gave it be because ine Choulde knowe and fee in it, as it were in a glaffe, out finne and banmation, and fo have reconfle to Jefus Chaffie the perfect oblequer of the lathe, and the canfeller of finne for bes, and our beliverer from that Danmation inbich we have beferved by this finne. So GDD like wife gave not commannement to Ababam to factfice KI

bis forme Hage; because he boulde bane boit to boo it. but to make it knowen that he feared the Lorde ODD. and that the observing of Gods comanndementes is bus polible for be, we may eafyly perceine by the aunimears whiche Jelus Chill made buto his disciples, when they al beyng affonied at the talke whiche be had with the riche young man about the keeping of Gods commauns bementes, laybe buto bym. Witho then can be laneb . To inhom be auniwered, Waith men this is banofible. but with god al things are politile. Pozeouer the king faid. God both promple me in divers places of his ferinture. that of 3 wpi fles empl, and folowe good, 3 that do fneil. and contrary topie, of 3 wol folowe pil, and fice good. 3 that bo yl. If I baue not power then to bo this it femeth that God booth mocks me, and belube me. 3 aun fiveare. quoth the Bylhop, that thele conditional freathes of the lame: of thou wolf Do this, and of thou boeff this Do not inferre that you have power of your felfe to woi and to bo, for of your felte you are able to bo no more in this. then in al the commaundementes of God. But God infl ling to make his faythful mebers reby to afke his grace. thought it not fufficient only to warne them by the fenes ritie of his commaundementes, but also gently to allura them by the liveeteneile of his promyles and protestation ons. Then laybe the kyng, God both reproone me, and threaten me in divers places of the fcripture, as an bue thankful person, because I wyl not receive his benefites at his molte bountiful bande, and put away my beffrue tion: To what purpole then is this bpb2apppng. of 3 can nepther be the one no; the other : I aunfivere (quoth the Belhop) that your wel, whiche by nature is corrupt, beying the cause of this aubburneste, God both fusty reprome your naughtineffe, as the cause toby you be not receive his benefites, and thun pour bellruction, to that you can not lay the fault boon hym.

Ber.

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Ber. I perceive noise energy bay more playnely then other, that my patrone both beceive the worlde, and I fee well that the manners of the people bo bepende by on

the cultome of they vainces.

Pa. This pour faigned bing, Bertuccius, is not content fuith thois aucthorities before alleaged and confuted:but be both allo bring in certagne inconneniences and ablur-Dities in this forte: Pf I finne (fayth be) of necessitie, my finne is no finne, neyther ought it to be imputed to me in any respect: And of I sinne of topl, then I can anophe tinne. I aun weare to the firthe, quoth the Bythov.that firme both not ceaffe to be firme.o. to be imputed, because it is of neceditie for neceditie is one thong, and compulfion another. Got is good of necessitie, and not by come vallion, the deupl is worked of necessitie, e vet his singe both not cease for al that to be imputed to bim. Four wil fince the finne of Adam, both finns of necessitie, and vet boluntarylye, and not confirmentlye, to that without Doubt it bath pervition in it felfe, e faination from God only. To the feconde 3 fay, that the propolition is of no force, for it maketh an argument a voluntario ad liberu, e it bath ben alreby viconeb that four thynges are bone boluntaryly, which are not totth tanbyng in them felnes of necellitie. Pozeover, the kpng layde, of bertue and bice to not proceede of my free election, I ought nepther to receive remarde noz punyibment. I munitoere, quoth the Bolhov, that as touchong your bertue, it is not inconvenient though it receive no remarbe, for when God both rewards your bertue, be rewardeth his owne auft. for whatfoener you do wel-is altogether his boing. And concerning the pumpliment of your bices, I fay that pu mylbment is fullly deven, because the fault of your bices both proceede of your felfe. Then favoe the kyng, If it fiande not in the election of my loyl to choose either good or vil. I must needes say that soe are al epther of one nac

ture good or of one nature eupl: And then erbortations. apmonitions, and reprehentions, are made in vayne, becauseit is not in my chopce to obey. 3 ealily graunt. quoth the Bylhop, that we be al worked and corrupt of nature, but the mercy of God both worke fo after warbs. that al do not remayne in this corruption. Was are al naturally weake of one infirmitie, of the whiche infirmitie none are bealed but only those to whom it pleaseth God to gene bealth, the reft bo all perythe. And whereas pour freake of erbortations, admonitions, and reprehentions, 3 fay, that of your woodes were of force, the Befus Chaift Chonice Deferue blame, who affirme th that Without bym you can bo nothing, and yet be both comfort you and ex bost you to bo well, and threatneth you pryou wel not be it. The loke allo may be lapde of the Apolites whiche do the fame: Witherefoze we mult bnocritande , concernyng this poput, that God both worke in his elect after two fortes, that is inwardly by his spirite, and outwardly by his wood. By his fritte he both lyghten our myndes, and frameth our bartes to loue, to chariffe , and to rygh teoninelle, and maketh be newe creatures. By his wood be both moue be to defize, to fearche, and to attayne to renouation, puttying his working bande to both, accord dyng to the appointment of his eternall purpole. finally the kong layde, God both Cande at my gate, and both knocke at it, and both offer me his grace, of I wol oven and receive it. I amfwere (quoth the Bythop) that the fame Bod whiche both knocke, both alfo open, and not pon, for none bath Danids key to open and to Sbutte, but only be, and whereas you say that he wyl gene you his grace of you wel receive it, I fay buto you, that be both gene it you pf you leeke it, and alke it from the bottome of your bart. But this wyl to leeke it, and to alke it from the bart, he both worke in you, and not you in your felfe: For you of your felfe can toyl nothing els but not to Ceeks

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twiest, errot to alke of bym. This proude hing also bettete alleage curtains other lyke tryling matters for the dynalogies of his ellipse, but because they be of smal wanded wil not kande about them.

Ber. Ponhaue layd penough (dears Paul) and fo much as I am throughly determined to take my leans of hym to the manying and to be feers bere no more of any man in his court. And perappenture after my departure I wil seeket place me felfe with that specificat Ducheffe Lady good intervior, judo is dienetenant generall to the kyng

throughout his whole realme of good workes.

Pa. My Bertuccius, I well gene the good counsell-forfake the courtes of the femoti wicked Wharaos, e folowe onety Helus Chatte, tobo loyt belve the Inthout fayle, both here and elstobere, and love not fuffer thee to want any nee beful thing syther by meanes of the fcience, 02 by forme other way, as it thail bell pleafe bym. And to tell the princip, this Labe good Intention is no leffe boyds of mostlynelle. not lelle full of peybe then is her kyna. The Luide God hath commanded her, that the thoulde fearthe for the true fernice of Bob . and that the founds not be aim thong after berowne fanlie, but onely after the rule of the holy (cripture, and that the thould not abbe ozdining the one late of the law and commann bementes of Working becline from them to the left hande but beny her felfe.and folowe bem and his wooderferunnig bem in all navales accordingly: and yet this Laby (lyke a bottel in the winde out altogether & contrary. She careth not for obering that whiche God commaundeth ber, but ale Iwaves fernetis him in this beoregiment of the kingboms of dood function died coupling the discounting to ber Dinie plenfors, and honoursth DDD foith that fernice twhich belt wealeth her fool whe famile and not with that fernice tobiche be requirette in the boly fariptone. If he Did condemme those in the olde Testament, which honoured

51

bym with fuche laceffices as be appoynted, because they byo not offer them as he woulde have them, howe muche more well be conserme ber, whiche both not offer fache thynges as be appoputeth, mo; as he loplieth, but onely the bayne inventions of her ofone bead. Her bilobediece and Rubbernelle both furely displease Goo no lette, then the face of Saul, when he vilobeyed the boyce of the Lozd agaynft the Amalechites, the which the prophet Samuel called foolatrie. It is not lufficiet to have the yeals of god, but we mult hauett with the knowledge of Cob. For 4 me felfe in tymes palt, whylest I was an observer of the Jewilhe laive, being proudled by her, byd perfecute the members of Jelus Chaffle, and pet 3 perlivaded me felf that I did offer a facrifice buto the Logo God. But after wardes when his grace had renealed buto me my wicked igngraunce, I laive the iniquitie whiche I had committed, binder the pretence of spirituall seale, but in bede be uylithe reale, for it was not according to the knowledge of God, who woulde not that any foulde be perfecuted. This fame whiche I tell the of me felfe, I coulde lyke. wele lay of viners other persons, t of many other things pf 3 woulde, but let one example amongelt a thoulands fuffile.

Ber. D most boly Apostles, boto both God dayly encrease our knowledge of hym by themeanes of his ministers. I have perceived more by your short speache, then I doe in many yeares before by mie selfe. I besethe you so, the love of Islus Christ, bouchsafe lykewyse to tel me yf you have any segure, howe it commets to passe, that the estate of his kyngdome who was once my patrone, both not any essence, but only a certague apparance lyke Alchimic, as you Paul sayde even nowe. But I wyl first go to Araceli, to procure a buil so; a certague server, and I wyl returne to you summediatly without any belay.

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Pa. Goe at the pleasure Bertuccius, and when thou commest

comment agayne, we will latifle thy requelt with a very good will. And for the ions of God meddle not any more with their bulles, for thou mayest playnety six that they are bables full of nothing, and offmall value, carpeing the effect of their name about with them, whilest then art absent we will walke and six this buge and goodly buyl-byng, or rather great bestruction of buylogny, which they say was bedicated to Peter my sticke Apostie.

Ber. God fpiede you wel, I wil teturne agayne quick-

Pa. Goe inthe name of Gob.

The second scene of the fourth Atte.

Bertuccius, Diaconatus. Felinus,

Bertuccius.

Thanke the almoghtic God, whiche bath genen me grace at the length, to lie that all those courtes, whiche have they, oxiginall of the Pope, and his owne palace also, are nothing els but brothel houses of the denyll, sohere Jesus Christ is continually denyed,

with wicked opinions and detellable lades, buter the speive of Christian pietie, and worthypping of GDD. Surely I must needes fall into great perell, of I spoulde tary here sign. Dyou plantes, not only never planted by the heavenly father, but greatest enemies both to the father, the some, and the boty ghost, when shall I see you betterly subverted and rated out: But who are those two which are comming out of the courtes ruely, it is masser Diaconatus, a Felinus the seemand. I wyl speake a word

with them before they to attract there is sure to illuminos

Dia. Wibylelt meture Bithelie Cardinals (Feli soc) abuertifing them actualing to the committion of the mint reseronde maifer Clearine our patrione amaffer Chape layne put a dectains fantafic into mailler Cherry estient and thine bear, then if wite the west, while Royal heaves morites conferred the the the gline take of the seasones. about theleakiters of the Authoranes is let thein buber. flande, that of they believe to layune fearlet hatten, they must procure those whiche be buder them, not onely not to confent to this Lutheraniline, but so the anil it fiv! most stoutly-and both regittly and wrongfully to defend the holy lea of Kome and to challife like as aftempt the contrarge with impallonment, and the galley. To bereupon this feening good onto bem, his loadlyp bath communded me to go to thefe generals to their couentes. and to-warne them to be at the courte to mozofoe in the morning about this matter. If we had knowen thus much at the first, we might batte moed two labours with one topage, pet let us take this tom nep, (as we byb the firth) for a recreation, e to make an ent of the matter tobis the favore in haute. The Chaplaynes counfell in my tudgementis not absidy anithe , but yet 3 millake his bullablemelles because in the selfe same thying he greath countel udwe one way, and their another.

Fel. Do not you knows mailler Diaconatus, that the Chaplagne byb inherite nothing from his father, but only his moueable goodes? Do you not fee that be is a fosle both in bilage, woodbe, and beene. But feepwait fo pleafeth matter Cleurgie, we wil goe about it. But who is this whicherchmeth after by in fuch hade. It should be Bertuedils the Barber Sonnety it to be in Derbe. Willither goe pou lo fall, Bertuccius? 1 210 a 21 13 1 11 12

Ber. I came to bilite yours my good frances. I thomke furely matter Diaconatus gou to never reff, 10,3 al 11 2

indpensymite our built about some therig. With ther are you got you a continue that and it is a look of the look o

Dia: The office (Bertuctius) both first and me to have businesse: Whe are governy to correct executive conentes of freezes, an inarnothete yenerale to correct massier Cleargies must be reinflowed with the proportion of the to bound everyone Carbanality, the inarioe not then of the callying of these generalies, inhereby we singly have officially of both both one source?

Ber. What Cardinalles are those whom you have warned?

Dia. There are fine appointed inquitiones, to subnert this newe herefie of the Lutheranes; which we hope they well so in short space, but especially the most renerende masser Chieci, who beying a man most holy, and a great ensine to the Lutheranes, wel never leave brityll

be baue beterly bellroyed them.

Ber. It the Pope are king Freewyll with they to lowers, woulde in this matter which they cal Lutheranisme, folowe the counsel of Gamaliel, waytten in the actes of the Aposties, they should in my opinion bo much better then they bo, and not trouble them selves to put so muche into they, mouth at once. And so, that which you speake particularly of masser Chieti, who (as you say) is so boly a man, I tel you, you are grossy decessed, yea I say, of ine knew him throughly, we should have at cause to pray togeather benoutly, a Chietina sanctitate libera nosdomine. For Chietis one of Laby Hypocrisies creatures, and is endued of her with Satanical holynesse.

Dia. Bowe knowe von this, Bertuccius?

Ber. I knowe it by vivers thynges, but especially by certayne woozdes whiche he spake when he dwelt in Menice.

Dia. : What woordes were thole, I pany you?

Ber. I well tel you maisser Diaconatus, when maisser Chieti dwelt in Henice, whiche is not long agoe, he had one waying on hym, whiche was some to maister Humane discourse, and was his faythful and trustic Secretarie, with who bean a certagne tyme communing free ly of the ambitious well and wychen before which he had to be made Cardinall, was subsuly taken conscious with so great anger, because his before tooks not effects so some as he woulde, that at the length he burst out into these woodes, and saybe,

The bondman never thought lo long,

bis freedome to obtagne,

Pos theppe that tolled faon leasthe quiet poste to gayne,

As I bane longbe with great befpje,

to Cardinals bat figl to aspice.

Dis Secretarie then meaning to comfast bym, and to cheare bym in this bnquietnete of mynde, faybe bato bym, 3 befech you fpz,foz the loue of faint Beters charge. whiche I knowe you bonour with great benotien, trouble not your felfs with fuche melancholy for this fearlet batte, but for Gods fake quiet your mynde, for it thalbe lent buto you one day when you loke not fort. Dh what a milerable weetche were 3 then (quoth mailler Chieti) pf it Coulde happen fo : Foz pf the hatte be not fent bnto me tyl 3 leave thenkeng ofit, it fal never be fent me, for I can thenke of nothing els continually. Thus may you fee tobat kind of bolynelle mailler Chietines is. and to tohat ende it is applied. And I bo beryly beleeve. that at this day he both no lelle delyze to atterne to the Boves mitre, then he byb at that time long to afvice to a Cardinalles batte.

Dia. This is not lo empla matter (Bertuccius) as you suppose. For to bely and seeke a Carbinalitype, or the Popedome, by meanes of Lady Hypocrific, is not but meete

An Apothegu.

meeteles byen topiche bath no other way to obterne it by. Pea, I fay but you, that he both wel in lo borng: for you be a good warks to before a Bylhoppicke, as floripture affirmethit is, then a fortiori, it is a better works to before a Carbinallypy, and the beli of all to before a

Bopebome.

Ber. Bygng not me a fortioristo; I lay that at this day they delyze neyther Bythopyickes, Cardinalhyps, no; Poperomes, in any good respect, but only fo; that riches, fo; that pompe, fo; that dignitie, fo; those leignories, fo; those Empires, e fo; those Ponarchies which they porchase by them. But let be notne passeouer these disertionate matters, God by proutes for them when be settly tyme. Telme, maister Diaconatus, bo you goe to the counit of Araceli?

Dia. Was mult needes goe thyther, to cal the generall

of the Zoccole.

Ber. I would request you, if I might, to be me so much pleasure, as to beliver this buil there to Fryer Puccio, maister of the Mouices, and to tel bym, that I wil come to bym mee selfe when I have more leasure.

Dia. This is but a final requelt, I wyl bo it bery wil

lyngly.

Ber. I thanke you with almy bart, I wyl take my leave of you, for I must goe from hence to faint Peters, to bispatch a weightie busynesse of mine ownerwith ceretagne of my sceendes whiche bo tary there for me.

Fel. Gob speece you wel Bertuccius, we wyl also goe

about our bufineffe faves and foftly.

The

The thirde scene of the fourth Ale

Peter the Apostle. Paul the Apostle. Bertuccius.

Peter bei badagan agilad madt

Can not but marmede (Paul) at the falls of thosemen whiche do buylod substantial for sesong almights who would not be built to; built substantial intemples made with handes, much less woulde be that they should

buyloe any foz os bis faintes.

Pa. It is true as thou fayelf (Peter) but because Kome is the bear of all the abominations in the worlds, it is no marueyle thought than also begun this errour. Albert touching the buyloping of the temple which the Pope pretended to becreeted in honour of thee, bearing the name, his meaning becein was, not so much to builde this Church, as under the pretence of this, to geat money from all partes of the two los. For I do thank that yf a man thoulso put al the golde togeather which the Pope's hand peathered their many recess of imple persons, on, der a pettrying rolour of confectating a Churche to thee, beautiful a. Church as large as this of cleane gold. But beholde Peter, our Bertuccus is returned.

Ber. I am nowe come agayne, most holy apostles, having some dispatched my businesse I thanke God, with outgoing to Araceli. I beseeche you therefore, so, the some of God, perfourme your promyle in making me so perfect a goldsmyth, as I may knowe the good mettal from the yell, when I happen to see it, and be no more be-

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refued with the appearing Alchimic of any man.

Pa. I warrant the Bertuccius, thou halt be able to dis terne betweene them. Waylt thou teath him (Peter) of hal I take it in hande?

Pet. I wonde be glad (Paul) that thou thoulvell infirmt hym, because thou art redyer in the tongue then I am.

Pa. I wyl boott with allmy bart. Thou mult bnder, Stande therfore (my Bertuccius) that as this kyngdome. commonly called the kyngbome of good woozkes is a fable deniled by the deuplato delight his mebers with this kynde of traffe, to lyke tople the perfons tobiche do playe in it. and the matters whiche are bandled therein; be al fabulous and faigned: and the schoole men tyhe toyle. with the canonifies for the most part, are those fernantes of the beupl, whiche belve to dreffe thefe players, and Doe fend them footh to represent the actes and femes of this fable, in fuche fort as they topl bauethem to be playbe, fo that thou must not looke for any theng bere as I tolbe the before, but onely thruges Kenmuganbant berng. And because thou mayest the better buberstandes whole matter. 3 wpl begyn fomelwhat farreof. Innoine therfoze that when the beurl byd fir it eralt hym felfe, and fought to make hom felfe equalt, or loke to the most bout Bob. and not been a able to reache to this beare because his benile tooke no place, he became then as it were an Ave buto the Lord Bod for he bath beuiled ener fince a thou fand toaves, not onely to make bym felfe to be togething wed as God, but also in goping about to bo as muche as God though not with the fame uronde inhere with God morketh. Wil berfore befrepnathat God bab orberned a kyngbome of good workes, bivided into two previnces. the one called the love of & D. and the other the love of our neyghbour, in the whiche kungdome be appopus ted his forme to rule . and by the meanes of the boing abolt,

wardes came holye Charitie: He also deuised another, which he divided not into two, but into many provinces, thereby to enlarge and make great his religion. Where by the helpe of the Pope he placed Freewyl as kyng, and dyd gene hym Lady Gratia de Congruo for wyfe, by the meanes of Vnlawfull Act, of whom afterwardes sprong Gratia de Condigno, bling these counterfayte e sempng persons, onely to atcheve to his wycked deuise.

Ber. D how contrary are thefe perfons to the Silenes of Alcibiades Pou must parson me (Paul) for interrup. tong pour tale. For I wol tell you a thong whiche hanpener butome this day touchying o purpole of your tale. As 3 was this pay with V nlawful Acte, (for 3 woll no more call bym mailler, fithe 3 knowe his treacherie) 3 beard bym reade a copy of fome recorde of & Chauncerie. wherein were contenned the names of all the proninces. cities, tributes, and of many cultomes, and biners lames of this fatanicall hyngrome of good workes, wherby 3 percefuet plainly, that the magificates and people there, are lo fut of al billante and wickednelle agaput & DE and thep; neggbour , as 3 can not rebearle pf 3 bad a thoulande tongues. Hojced mee lelfe as wel as I coulde to represente fome part of them, the flanders by partly bearpname; and partinnot bearpname, but because 3 knewe not then the oxiginall of them, and thep great wickednesse to wel as 3 do now by your meanes, 3 could not discharge my duetie therein, and because I alleaged fometyme certapne auchozities out of the Golvell, for proofe of that wherof I fpake, I was noted of berefie by the Chauntellour, and to beparted ful of blame.

. Pet. Is a man then reputed an heretique here in Kome, of he alleage the auchozitie of the Golpelle

Ber. It were but a small matter to be onely accounted an heretique, but they are burnt also, a milerably murbe

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red by fome other meanes, of they falke of the Gofpel.

Pet. What thynkell thou Paul of this matter. Suche impietie neyther is, noz hould be committed in Aurkie, for the Aurke dooth fræly permit Christians to talke of

the Cofpel of Chiffe at their pleafure.

Pa. What then Peter: It is no marueyle though the Dope, which both make bym felfe Chaines Wicar, with falle and faigned mordes, but in bery Debe is the benyls neatheard do ble his mailters weapon, which is the fire. But to returne to our first purpose, I say Bertuccius, that as the deupl is a liver, peathe father of all lives, to be bath lykewpleeftablythed this his faigned kyngdome, and called it & kingdome of good workes , because in it there is nepther good thought, good intent, not any good worke, but onely names and cases of good workes. The whiche thou mayelf eafily geather the felfe, of thou confoder the originall, the propertie, the commodities, and the end of the kingdome of god tookes, planted by god. & compare it with the originall, propertie, commodities, and the ende of the hyngbome of good tookes, planted by the beugl. Fraft, I fag that the oziginall of the kyng. bome of good workes planted by God, was thonely wol and good pleafure of God, who onely being good, dooth make goodneffe alfo the caufe of his workes , for be wyll have bis workes good, and both make them manifelt to the people of his kgngoome by his beuine fcripture, that they myght exercise them selves continually in them, so that without the beuins fcripture they can not boo anye worke, whichein bedeis good. For as those workes whiche are fozbioden by the benine fcripture, are onely eugl, fo without faple those onely whiche are commann. bed by the fame feriptureare good. Agayne 3 fay, the propertie of the kyngdome of good workes whiche is of Bod, is suche as it can not be inhabited but onely of the good, for they can not beare good fruite whiche are not AL U good

good tres. Pozeoner, 3 fay that this kingbome bath nelther revenues not commodities, but onely by the merites of the kyng, whiche both bountifully gene goodneffe, in mocencie, bolymade, ryghteoulnelle, beaith, and al other commodities, to all the farthfull inhabiters of his kyna. pome, and both take bnto bom felfe al their iniquities, al their buryatteoulnelle, all their banmation. Finally, 3 fay that the ende of this kyngbome both tende onely to the fre leruice of God, and our negghbour, Without refred of any rewarde, onely to thewe fome true fruite of our faythfulneffe. On the contrary fpbe, 3 fay that the original of the kingdome of god workes planted by the beupl, was & wpl of the beupl, who being by nature wice ked, can wil nothing but wicked workes: albeit by mans traditions, and by the lawes of the Bove his bicar, be booth let them foo;th bnber the name of good, and falfig calleth them that. whiche they are not, that buder the colour of goodnelle, men myght the moze wellengly embrace them. Agapne, the propertie of this kyngoome is, that it must be inhabited by adulterers, manquellers, and al lewbe and wycked perfons in the world, as in Deede it is nowe inhabited. Pozeouer, I fay that the deupli maketh men belæne, that they receive the greatest commodities that may be, by the cultome of merites in this king. Dome, and by other supl meanes, whiche furely is more falle then fallehood it felfe. Finally, the end of this king. Dome is, to ferue bym felf, to gayne parabile, and to faue his foule, and what feruice is this, but onely to make a molten Calfe as the Bewes byd, and to wozhyp the workes of their owne bandes, and to make them felues another fautour then Befus Chaifte: a thong beryly fo bugrateful and wicked, as of the beupl had not cloked it with this counterfayte hadowe of good, it woulde have ben espied and contemned of the bery Paganes. I thynke Bertuc, thou boeft now begyn to perceive howe this faile mettal

mettal is myngled with the true, only in apparance but I suppose thou wylt understande it better, when I have beclared unto the the particular conditions of some of these provinces, whose names he hath borowed out of the holy scripture, to gene the better colour to his Alchimic.

Ber. The moze I heare you beare Paul, the moze I des fyze figl to heare you, foz I receive (I thanks God) great

commoditie by it.

Pa. Do fo figl in the name of Bod, and 3 topl proceeds with a good wyl to that whiche remarneth. 3 am fure Bertuccius, thou knowell by reading the boly fcripture, that BDD in the begynnyng byd create man after his owne image and lykeneffe, that is, he created bym fult, good, boly, true, and altograther innocent, to the ende he thould buderffande.lone, poffeffe, and enfoy the great tell good, and that man beyng overcome with the belyze to knowe good and pli, by the infligation of the benyl, byd eate of the apple forbidden by God, through the bifo. bedience of whiche commaundement, be lost his dinine image and lykenelle, a became like buto the beurl tobich bad deceived hym, that is, toycked, briuff, a lyer, and ful of al milerie both corporal and friftual, temporall and eternal, teft this as an inheritaunce to al his polieritie, and those whiche bellended of hom. But because @DD foreleeping this from the eternitie, bad appoprised to renewe and reftoze some part of mankende, when the fulnelle of tyme was come, be lent Belus Chailt bis lonne, e true image, into this worlde, by whom only we knowe both god bim felf e bis works, to rettoze to bis elect, that Diaine image whiche they had loft in Avam. The which Chaile welling to crecute, byb both preache bym felfe, and also commaunded his disciples, that they lykewyle thould preache repentance and remission of sinnes, buto those which baue the regeneration of the svirite in them. th2ough II iti

through the whiche by little and little, they receive agavne the true image of God in Befus Chaife, and by the boly spirite whiche be booth gene buto them, they lyue afters wardes not in them felues, but in Chaffe, nepther pet to them felues, but to they negghbour. The beupl not being able to bearethis, that his image thoulde be bes Groped in any man, e willing to make bym felfe loke bnto Bod in this allo, fent the Bope bis sonne and true image, with the reft of bis members, the schoolemen and Canonifeg, to effablythe, pea, to faigne a province in bis Satanical kyngdome, not of good woozkes, but of eurl. the whiche Moulde be called Penitence, wherein fande those three cities (whiche thou knowest) Contrition, Auriculer confession, and Satisfaction: (\$02 impletie is als wayes moze plentiful in outward matters, the true gods Ignelle) and woulse have this province cloked with the name of Penitence, conformable to that venitence (vo. ken of in boly (cripture, because no man Spould espe bis lubtiltie. And as Chrifte in the evangelical repentance. would have men with a pure and bartie feare of God, to connert they lyfe truely buto God in mostifiping of the flethe, and quickening of the fpirite, and fo obterne remillion of linnes by meanes of & oblation which Chrifte the bigh and everlallyng priell according to Bodsorbie naunce, byd once for euer offer of hym felfe unto bis eternal father: So like wyle the Dope in that penitence beut fed by the Deupl, woulde have men to beclare by a diffeme bled and forced feare of punylbment, that they meane to convert they lyfe to God, and to bewayle they finnes valled, and never to commit more linnes to be lamented. and to obtegue remillion of they, faultes by meanes of that power, which the Bope, being bigh priest according to the appointment of the beupl, both deue buto maifter Iubilee, & Labre Indulgence, bis counterfaite creatures, and the rell of his devilibe ministers. Does thou thinks Bertuc-

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A discription of Chailtian penitence.

A discription of the Popishe penitence.

Bertuccius that the benyl coulde moze finely obsome and bettrop (as muche as losth in bom) the fumme of the Golvel, whiche is reventance and remission of finnes. then by this meanes ? Det God both not fuffer bis electe to remayne in continual errour, but when be leeth tyme. both reneale buto them the fubtilties of batan, and both beliver them from bis inares.

Ber. 3 fonde that whiche pon fap (Paul) to be truefn mee felfe, and I thanke God that he bath bouchfafed to oven mone eves, and to let me unberstande the deceiptes

of the Deupl, that I myatt thunne them.

Pa. The Deupl Doth the loke also with fallyng, with prayer, and with almes deedes, whiche are the fruites that penitence beyongeth foosth from tyme to tyme, as neede requireth : For Satan both ferne bis owne turne with thele names whiche are founde in bolp fcripture, and with them be both garnibe fome of those prouinces of his kyngbome, lubiche pou baue often beare nameb: to that they beare the face of boneft toomen, but in beebe they be disquised pariottes. The true fait whiche is spo. The true ken of in boly (cripture, is the tampng and fubbuying of fat. the fleshe, thereby epther to be the better disposed to medio tation, to those prayers which thou offerest buto God. o) els fo; a teltimonie of humblenelle at fuch time as thou confestell thy faultes befoze God bym felfe. The fincers The true praper tobiche is appointed by God, is bled to inflame Player. the hart of man inith afernent belyze to feeke Gob al mapes in true fayth, e enermoze to have recourle to bym in all his needes, and the rather to receive his benefites mith a thankeful mynde, when he is certified by prayer. that al benefites do come from his bountiful hande: and finally to confyame weakemindes, fo that they thal not have cause to boubt of Gobs prousbence, when they see BDD both ffyre them bp, yea both commaunde them to cal boon bom in they necessitis by Belus Chaise, and Doth

both promple them that be wyl beare they prapers tho rowe the fame Jefus Chaille, when fo ever they cal byon bym, that they may render thankes to bym, and glozifie his boly name . Beyther wyl God baue be make our varers without his temple, that is, Jefus Chaife bis fonne, in whom his beitie dwelleth ellencially, for as be bath genen be our beyng, and the knowledge of bym, by themeants of his fonne, to wol be lykewife baue bs to aske of bym by this meanes, and not by any other. And therefore wholoever both pray and offer by his petitions to any other then to God only, 02 both feeke any o ther meants then Belus Chafft to offer them by, without boubt he both both agaynst the commaundement, and against the voomile of God, and both sinne greenously in Bobs light. The true almes whiche is spoken of in the fcripture, is appoprited by God to belve our negablour. or our freende, yea our entmie allo in bis necellitie, and only for the love of God. Det Satan mynglyng his falle mettal with this good frivet, both bandle the matter fo. as the Bope his Lieuetenaunt both fel al binber the name of good, and both commaunde be to fast in woozbyp of Bob and of faintes, to merite rewarde with them: and byodeth us to pray to GDD and to faintes, to obterns erace of them to live according to the appetite and pleas fure of the flethe. And last of al, be welleth be to gene almes for the love of God and of faintes, for to make fatisfaction for our sinnes, and to to game paradife. Al these thenges, with infinite fache lyke fluffe, are fo muche the more topcked and ungodly, because they robbe God of his due honour, and Befus Chains of his office, and pet pretende religiou and Christian pietie. Of the rest of the toycked prountes of this bagooly kyagoome, and of the coffees and tributes lobiche are laybe bpon them, and efpecially of the place called purgatozie, I wyl not bere fpeake: for feeping they baue neyther fubffance, no;

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perceived of every man to be false and corrupt, although the more naked and bare the deupli seth them, and as it were the dregges of his counterfayte mettal, the more he seketh to cover them with beautie, and to geve them a perfecter colour, so that their corruption myght not one ig be unipged, but through their appearing goodnesse, they myght be estemed better then the other.

Ber. It is even as you say (Paul) so, who is there almost, whiche both not thynke the Monkerie, the wood shypping of Popishe saintes, the masse, and other suche wicked trumperie, to be the most perfect thynges in the world. D weetched mortal men, more blind then moles.

and fnakes (kinnes.

Pa. Another matter, that of greateft importance both reflyet to be noted, concernying the briverfal flate of this Iphole diabolical kyngdome, which is, that the deupl has uing established this his kingdome by the meanes of the Dove, and the Bouplbe, and governing it by the fame persons, to none other end, but onely to bypng the people with them also to eternal Damnation: yet not with fanbyng be both failely persivate the woolde that they muß palle through this kyngdome, to the hauen of lustification, to Remission of sinnes, e to the kingdome of beauen: The whiche is to wicked a lye, and to ungodly blatober mie, that the eares of man ought not to abybe the bear ryng of it. Fozyf God woulde not baue men to come to those places by the wayes of his boly kyngdome of true good workes knowing that they can not palle that way without offendong in that whiche they ought to do, bow muche leffe woulde be have them to goe by the vathes of that faigned kyngdome of counterfayte good workes of Satan : the whiche are nothing els , but eugli fruite of engl træs. There is one onely way for men to walke in, which is his owne forme Lefus Chrifte, and this way is

not open to at men, but onely to thole which were cholen by hym in his conne before the fundation of the worlde. 3 thynke Bertuccius, thou boeff noive playnely fe the counterfayte, and appearing Alchimic of the deugl.

Ber. I lappole in bebe I know it in luche lozt, as bar tan that not be able any moze to deceive me, although be gene Giges ring to his Ministers. But there is a tertains boubt (Paul) newly rylen in my mynde bypon your latt speache, where you saybe that God woulde not that we Choulde enter into the haven of Iuftification, of Remiffion of finnes, e of the kyngdome of beauen, by the pathe of his holy kyngoome of good workes, but onely by 3e fus Chaffe his fonne. Doth not Chaff bym felfe, who is the mouth of God, and the infallible beritie, beclare that we may fafely paffe that way, where he fayth, That in the day of sudgement be wyll pronounce buto those whi che be bleffed of his father, that they that postelle the king. Matth.25. Dome lobiche is prepared for them from the begynning of the worlde, because they have walked in the wages of his kyngdome of good woozkes? Dyo not you also say when you wigt buto be Komanes, that God hal render bnto every man according to his workes, and that they whiche do thewe footh the lawe in their workes, thalbe fullified; and moreover doo we not finde allo in the bolve Ceripture, another way befides this to walke in e whiche is holy Fayth, the spoule of Jesus Chaiter Guerpe man map easily fee that Chaftle hom felfe bath sape a thou fand tymes in the Golvel, that fayth onely both faue bs. And agayne Peter bath layde, that fayth both purifie the bart. And finally you (Paul) bane wytten in a bundzed places of your Evilles, that fayth both fullifie bs: holde agreeth this laying then, that there is no other way but Befus Christe onely, when we fonde two other wayes, both by your owne wordes, and by Chriftes wordes?

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Pa. 3 am very glad Bertuccius, that thou fie kelt to be resolued

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refolued of thy bombtes, and I pray thee do fo fivil fiber occation ferneth. And albeit I coulde bere both anfineare and fatifie this thy doubt divers waves, yet I wil breefly tell the what a citizen of Menice answered byon a tyme to certaine of his freendes, which berng boubtful as thou art in this point, did alke him the lame quellion, for 3 am fure that this answeare well fully content the.

Ber. For Gods fake Do fo (good Paul) and the rather becanle thon feelt, that this boubt relieth in many mens

miphoes at this bay.

Pa. WHel, content the felfe a whyle, and thou fhalt bni Derstande the whole matter to thy lykyna. I say therfore that at fuche tyme as Chieti dwelt in Wenice, with his Schoole of deformed Boppocrites, and fought to ippnie credite with the Bope, as at the length be byb, I baupng intelligence then of that newe kende of Pharifailme, which be had established there, determined that 3 would le pf the decepptes whiche he bled in his hypocriticall Schoole were lyke buto the Subtilitie of the Wharifes as mongs whom I had ben conversant: and so going to We nice. Hound his craftes much worle e far more wicked. then were the olde wyles of the Lewes. But let be palle ouer fuche dregges and returne to our purpole. Withen 3 bad flaged sometyme in the citle, I went to a certagne frændes house of mine.my bery familiar.one that was a rpatt christian, as simple and whyte as a lilie, where I founde divers other faythfull chailtians reasoning with bom of certayne matters touchong Jefus Chiffe, and berng bery curteoufly entertayned of them, 3 Delyzed the that they woulde not breake of they talke for my commyng, for 3 belyghted in nothyng moze then in reafor ning of Chaill. So they proceeding in their former talke, it channed, that as they conferred of diners matters, some moued this same boubt, whiche thou Bertuccius dybbell mone enen no we. Wil berupon my frænde entrea. UH

ted me by al meanes pollible, that I woulde take boon me to resolut this boubt, but I refusing it in biners bo neft respectes, be bim felf at hienath was civilie contrafned by the reft to take it bpon bpm. And albeit be lought piners waves to excuse bym felfe, pet at the length feeing that no ercufe would prenayle, be began in this fort. Sith it pleaseth you (9 be) that 3 (aibeit lette learned in b boly fcripture then you all) Choulde resolve this boubt which is propounded, I wol brefelp runthis course, and the we you in felue wordes what my opinion is touchyng this matter. 3 boubt not at al that Tefus Chaife onely is the fole way, wherein we must paste to the kongdome of beauen, yea 3 am molt fure that therewever was, not never thatbe any other in the world, but onely be . And that whiche causeth me to believe this constantly, is because be bym self. which can not ive, both tellifie the same John.14. when befageth, 3 am the way, the trueth, and the lyfe, no man commeth to my father, but onely by me. Dozesder Peter the Apollie laveth, that there is no other hame onber beauen genen bnto men to be fanet by , but onely the name of Chatt. Agaphe Paul, which is here passent, ooth wayte to his of Cubelus, that we be elect of Goo before the fundation of the world in Belus Chrifte. And he wris teth allo to the Cozinthians, that Challe is made of God buto be ryahteoulnette, fanaification, and redemption. It were to long (9 be) to recite bere all the places of holy scripture whiche myght be brought for this purpose, because the whole scripture, as it were, contameth this in bivers fortes, and it liemeth to be cheefly genen of God to tellifie the fame. And furely of there were any other way for be to be faued by then onely this, Jefus Chiffe bad dred in barne. Robe to that whiche moved you to thynke other tople, which was, because the boly scripture both lykewyle affirme, that we have two other waves to leade by to faluation. I fay first of al-that whatfeener the boly

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boly (cripture ally meth, is molle true, neyther is there in it, nozcan be, any contradiction, of ive understande thynges as they ought to be bnoerfrode. Then I fap. that thefe affirmations of fcriptures, which feeme buto pou contrary (as I suppose) that in the ende appeare not to be contrary, when I baut expounded but you the ble of Denine (peaches in fuch matters, for the holy fcripture in some places both speake properly, and in other places improverly and pet in al places molt truely . The propet speach of scripture, (to gene pon some example for the better underftandpna) is luben it farth. God is a fpirite, be. 30hn.4. cause be is so of his owne nature. Improper speach, when it geneth bym a body, members , and the ble of them , re goel. 3. femblyng bim to man, as we le it both in biners places. Bover fpeache, toben it farth that the Lozde God is bri Rom. II. changeable, for fo beis of his owne nature. Improper, when it maketh thewe that he is chaungeable, as when Gent. 6. it laythe cepented that be bad made mantand in ano. ther place. De repented that bemade Saul king. Phoper 1. Bing. 15. spendeadubert tageth that God is the every place, for fo it is concenient for his nature, for the confernation of all thynges whiche be bath created although he be also particularly in the bartes of the faythful for the special effect of they lanctification. Improper, when it fareth, that he ivent bowne to feethe towe of Babel.

Ber. There is another thong come now to my remembrance; twoiche I mint bemaunde of you (Paul) but I wil not interrupt pour talke. When pour baue finified that which you have in hande, I wol then peraduenture alke

vou a queltion.

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Pa. Welt of al. If you bemaunde any thong, I for lane (weare you with a very good well, but no we to the purpole. Thele invioper (pearlies (as my freende betlared) and fuchelphe, tobereof there be great flore in the frrip. ture, are not contrary to thole which be proper, no, falle of

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of them felues, but mote true, get it bath fo pleafed the eternal father to applye his benine speaches to our intel ligence and capacitie, because we also thouse acknow ledge his infinite goodnesse in this poynt, and gene hym thankes for the fame, who both not difagne to fpeake molle balely of bym lelfe and of his Boynges, because be feeth our nature bnable other wyle to comprehende him. So lykewyle touchyng the way wberin we mult walke to the beauenly region: when the holy faripture both fag that Jefus Chailte is the way loberein we must goe, it bleth proper weache. But when it layth, that holy faith, and the kyngdome of good workes, are the wages whis the we multe paffe, then it bleth improper fpeache. Holy fayth fent do tone buto be from God by his only good, nelle, both lyghten our bartes, both bygng be bnto ber louer Jefus Chaifte, and both make be to embace the mercy of God in ber louer, beclaring buto be out of the benine promise, that he is the way whereby we muste goe to the supernall parabile, that be only is the trueth lubiche ine mult confrantly beleeve, and that be only is the lyfe to the whiche we are chosen from before the beannung of the worlde, through the only grace of God, to lyne for ever as his beloned. The kyngdome of good woozhes is a place appointed buto be of BD by his goodnesse, whereto the same boly farth both conduct bs, e guide bs, (after we be come to Chailt by ber meanes) that we shoulde exercise our selves there, in doying good to our neighbour, and in mostifing the concupicence of our fielbe, and fo tellifte onto the worlde, that the fame farth which both make be worke to the close of the 1020 Bob, both also make be affored and conftant belevers, that Chift only is our faination. Wherfore feerna neis ther fullification, remission of sinnes, no; faluation, belongeth properly to fagth or to good woorkes, but commeth only from Jelus Chail, I conclude, that when the Denine

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begine feripture both attribute thefe effectes to the fore faybe fayth or good woorkes, it fpeaketh improperly, geuping that whiche properly is lignified, to the lignes, Tobiche are the meere aptres of God. For boly fayth embearing the promple of God in Belus Chrille, both only fignific buto us, and afforeth us with the earnest of the boly about, that as we be chosen of God in Jefus Chaift, before the begynnyng of the moride, fo we chalbe faued allo by Belus Chill for ever. The good workes like wife inherein we walke, bo gene a tellimonve to the worlde, that we bo folowe this boly farth which leadeth be to Befas Chafft but yet Jefus Chafft is beonly which both properly lane vs. Then one of the brethren whiche wers there prefent turning buto me, fago, Paul, if this betrue that the are chosen and loved of God in Jelus Chail bes fore the fundation of the worlde. howe agreeth it with that which thou layelf, that we be al o chylozen of wath by nature? and that without fayth it is unpossible to pleafe Bode I answered bom that there was no contra Diction berein: for although by our nature whiche was corrupt in Abam, we were the children of wrath, pet by grace, according to the fore appropriment, we were alinapes deere to God in Jeius Chrifte, as immy Eviftle inhiche I inzote to you of Kome I beclared that God bid thetie his love to wardes be, in this, that we beging yet finners. Chaff dpet for bs. This love of God is the love of his election, to that the weath of God extendeth to the corruption of nature, and not to the perion of the elect. lobereof we have eramples in Abam, in Dauto, in Weter the Apolite, in me, and to be breate, in al thole which are waythen in the books of lyfe, whole finnes and infaulties of the olde man God bath bated, and yet bath loued they persons in Jelus Chafft, before the fundation of the worlde. Then I tolde bym, that where it is wapte ten , that without fayth it is bepossible to please God, it

John.8.

Math.s.

Luke.24.

Actes.10.

John. 20.

is thus to be underloode, that we can not knowe not be affored that me vieale god in Islus & brill, but by farth: for it is the full and cheefe office of faith to veeld notice & certaine know ledge of this, to whom lo ever God both gene it. And lecondly, to make this knowledge many felt to the moride by good woorkes, whiche are the fruits and effecte offarth. Mozeover, I tolde bym that bivers other places of my Epifiles, where I weake of holy faith onaht lo lykelpple to be understoode. After 3 hab thus fatiffied bym, my freende procceded a litle further, faging, This kinde of proper and improper fpeaking, may many tymes befoonde in Jefus Chaffes woodbes. as when he fayth, I am the light of the woolde, it is a proper speache, for it is true in deede that Belus Chrift is the only some of righteoninelle, which both lyghten the worlde with true leght. And afterwardes when be faith to his disciples, you are the lyght of the worlde: that is an improper speache, because they are not the lyght in them felues, but in the Lorde. Agapne, when he fayth to bis Apolles, 182each repentance and remillion of linnes in my name, be speaketh molle properly, because it is be of whom the prophetes boo beare witnesse, that wholos ver beleeveth in bim, that receive remission of sinnes thos rowe his name. But when be fayth afterwardes to his Apolies, To whomfoever you hat remit linnes, they thalbe remitted, be fpeaketh improperty, because be ge neth that buto the Apolites, whiche properly belongeth butohym felfe. For the Apollies are but his ministers and mellengers to pranounce remission of sinnes, which commeth properly from Jefus Chrift to thole that belene in bym. Thus my freende ended his fweete and comfor table tale, every man beying fatified with this excellent refolution, where with 3 thinks then also Bertuccius, Do. sa reft fully refolues.

Ber, Sairely Paul 3 am fully refolued in beebe, for 3

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do thinke this Menetian was a man of great under land beng.

Ra Merely Bertuccius, he was to in deve, then may it knows a kion by his clawes: But what is that whiche thou laybelt a little before thou wouldest bemaunde of mer

Ber. I topt tel you (Paul) what it is, I have oftentimes beard many papilies fay, that we are debters to observe those lawes, by the which they hyngpome of good workes is governed; and that in divers respectes, but especially because we should not gene an offence to our neighbour, which we must medes do, of we observe them not. I do not know what they means by this offence: But seeing we ought to serve our neighbour mas muche as we can I would not what they means by they offence. We hat fap you (Paul) to this?

Pa. Hap (Bertuccius) that those thonges inhiche the papilles freake touching offence, be littenance fuith that kynde of offente tubiche is mentin balp feripture . And because them mayets the better buttersandmy myube in this point a Himplactine toute threa felue thronges conrernyng Chaffian libertie, and then I would Geine the Sphat my prinionis mottouthing surry offence, but that kyn be onely inhiche boupeneth in matters apparteining to Christian fauth. Parke well therefore my impades, a monast the infinite and manifold benefices. Which defus Chaiff bath bellower toom his farthful members; with out boubt this is the modifinavier, that he bath beline red their conferences from the gold of the Denine la wein fuche fort, that as they fethe motthe hope of they you fife cation before Gadby the morbes of the lawer to bothey nonfeare condennation by the fame lafor. I because they have not fally elignedit, but rather boying free from it, Do reduly obey the myl of God, being certains and fore,

that they workes do please God through Leius Chriff. though they be imperfect, for be bath not onely vertettly observed the lawe for his faythful members, but bath allo beferned to make them chylozen of aboption to the everlationa father and belourd brothers to bom felfand feloine hevzes of enertallyna felicitie. Aeyther arethey afrapoe to ble freely and indifferently al kynd of meates, garmentes baves ceremonies, and alother treatures of Bod as his aiftes. with moderate temperance, and with geupng of thankes, in fache fort be lovi bauerbem bleb. oz els not to ble them, if they thinke it lo erpedient for the behoofe of they nevablour. And because at that be called of God, bo not at one infant kno we this friritual benefite-that they be fully belivered from the laive, therefore Jelas Chaile welleth that those to whom this perfect kno wledge is genen, Coulde have great refrect to others that be weake in fayth, left they offende them with the abule of they, libertie, beating it from the fritte to the fleathe, or from the inwards kongbome of thepr confet ences, in the labithe it ought onely to raigne, to the outmarte kingtome of their bodyes, with b which it must not to medale but to leave them toboly fubiect to the policie of the woolde. But because I baue tooken at large of this matter in viners viaces of my Cvifites. I well not (pende any moze fpeache in this poput. Dnely this 3 (ap. thou mayelf eafily geather by that which is (poken, what this offence is, beging nothering els but a certague greefe. inherinith & mind of the inealte brother is troubled imas denying that some thying is spoken, or done contrarie to the lawe from the which he both not get know that he is free . I wyl not bere freake of that diffination, whiche is made of offence active, and offence palline, 02 offence ge nen, and offence taken, for I means not in fuche matters as becommo and playne to enery man to fiand long but I well only thew what conformitie and agreement there

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is betweene the popilie offence, and the offence inhereof the boly forinture maketh mention. Fraft 3 fay, that the offence to hereof the feripture (peaketh, fozbybbeth be to offende the weake in farth, as Beins Chaife both teache bs. when he faveth. Withofoener offenbeth one of thefe litte ones, inbiche beleene in me ec. and afterwardes he Sozbybaeth be to offende the by the transcrellion of those commandementes, whiche are in the Denine laine for it is not to be boubted, but Chaille and his Apoliles by b speake of the transgression of that lawe whiche was in there tyme. But the popule offence tupil not have be to offende the Chailtian papities, whiche are not onely bufaythful, but also ignozant what the faith of Jefus Chail is. Dozeoner it forbibbeth us to offend them by the trans grellion of thole preceptes which are in the popile law, inberupon the flatnes of bis kyngbome of good workes bo depende. Thou feel ho we wel thele two agree togens ther, in fome 3 fay, that those thynges the trangreffion inberof byd deue any offence to the weake in fayth in our bayes, bab the wood of God for they warrant, eyther by comaundrag.oz by fozbyddyng. Bat thole thynas wbi. che at this day to fieme to gene offence, are not only belis tute of p wood of god for their warrat.but bane alwayes ben contrary to the morbe of God. and are muche worle then the traditions of the Pharifees. Wilberefore I fay, feeing that it was lawful by the leave e permission of 3es fus Chaife, to transgrelle the traditions of the Abarifes without any offence at al.it is much more lawful at this present to transgresse the diabolical consistutions of the Dope, without ampfparke of offence. 3 myght fap forthermore, that as fine aught not to leave any theng bre Done whiche the devine precept commaundeth be to dog, for feare of offence. (for charitie is no leffe fubient to faith, then libertie is lobied to charitie) folly kelople, loben the Diabolical precept both commaund any thyng, we ought **釜 廿** not

riot to boit, to imogo offence. For the magoing of offence is in thenges indifferent, a that can not be in the Popes preceptes, for he well have his la wes necessarye. Finally touching other kinders of offences, which may happening true theilianitie, as well in matters indiffered, as in thingcs wone trightly, watordy, rather, or vision matter, is bounde to obey that the libertie of a Chillian brother is bounde to obey charitie, and not to offende the weaks brother, for whom Beins Christe drev, but to yields to his infirmitie, but he also come to the knowledge of this excellent gyft of Christian libertie.

Ber. You have spoken sufficiently (Paul) of offence, and I begin to see more in this popul then I by before. But one doubt licketh All in my minds The Aenetian in his discourse of holy fayth, saybe that it was sayth which both gene us assured knowledge, that we be elect of God before the sundation of the worke in Challe Jelus, and that we be sauch and bielled in them so, excess I fithis be true, howe agreeth it with the saying of Ecclesia ites, that no man knoweth whether be veserue batred or lone.

Pa. 3 anfineare the thus Bertuccius. Firme it is moll true that the erernal election of Govin Jefas Chiff. is v onriv and fole caple of faluation anto be millerable moze tal ment though faythembracing the inercy of Bedin Je. fus Chaile, by the teltimonie of the boly abolie hi our bartes, is that bubicue both affure be that it is fo. Boze. ouct. I lay onto thee, that of any man wonlos goe about to take from the this affirebuelle, and to make thee boubtfill of the faluation, be doord about to make thee an infidel, and not to believe in Jelus Chaffe, peabe Reketh (as muche as lyeth in both) to make God a lyer, in tobom, and not in thee, is the certaintie of the farth grounded. Concernying the worden of Ecclefialtes, 3 lay, that it is no marueple, they beend empl translated, and worle underligone of many-though the servour bane (pzona

Sprong in thep; myndes. The true translation of the De bane in the beginning of the chapter, is this i 3 bane fores " ly genen my bart to al this, that the full, and the luffe, " and thep workes, are in the hande of God, and no man .. knoweth evther lone by hatreb, of al that is before them. " And here endeth the place alleaged by thee, farre Differing as thou feelt, from the old translation. And because be speaketh bere of thynges whiche are bone under the funnc, his meaning furely is, Fride, that al men are in the bande of God, that is, buder his care and governe ment, that not man, but God, both knows what things are to be loued as good, or hated as emply to the ende ine Moulde Cabmitte our whole judgement to bis beauenly ipploome: fo that thou feelt, bere is no mention made of our knowping of not knowping the love of Bod, of his batred towardes bs: and farther, thou mayel learne bowe great a mischeefe the ignoraunce of the ictipture both cary with the

Ber. I render thankes but the almightle God, that I po buderlande nowe at the length the frue translation and exposition of that place of scripture, which the deugl and his members do keeps in some to bying men to dispage, and to make them gene over the sayth of Jesus Chist. But to budurden my mynde altograther of such they as as trouble meconcerning this point, I would now gladly buderstande (Paul) what is the cause of our election, and howe we come to know it, and to have such certaintie of it that we be the elect of God, seeping God hath hypoen it in hym selfe from before the begyn-

nyng of the worlde.

Pa. I wild breefly tel thee (Bertuccius,) Fyzil, I fay that the only good pleafure of the wyl and franke mercye of God by Ielus Chatil, without respect of any workes, eyther present or to come, is & cause of the benine election, as I have playing written in divers places of my Chilles.

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Agagne,

Agaphe, that we cannot knowe this election in the profounde Deapth of the beauenly logoome, but the meanes to know it is ordinaryly genen of God in bis boly ferips ture, as 3 have weptten to you of Rome, that the elect & prebellinate,o; the fore appoprites of Godto laluation in Befus Chaffe, tobiche are al one, are called by bym with the inwards calling of the holy ghoff, and the outwards calling of his wood, and those which are called, be also in fified and thole whiche are inflified, that also be clouffe ed. So that who so ever both feele bym selfe called of God both inwardly and outwardly, and both constantly beleue that he is belivered from sternal damnation.and infified befoze God by Belus Chaift only, be furely bath moffe certayne fignes in bym felfe, whereby be may know that he is chosen of God to eternal glozification in Tefus Chaifte, not being of bym felfe capable of fo ercel lent a thing: And to be boldeth Chaill as it were a glaffe before his eves, in the whiche he feeth continually his nime election.

Ber. Pour talke (beare Paul) both greatly belightme, and 3 beleeve it as a thing mode true. But howe is that place to be understode, where Chaise layth, Pany are

called, but feine chofen ?

Pa. Thou mult be deriland Bertuccius, that God both call men two wayes, the one is a general calling, by the indiche God with the outward preaching of his worde, both invite al men to hym, yea those to whom his worde is propounded for they, damnation. The other is a special calling, that is, a calling according to Gods purpose, by the whiche he woorketh so through the inwards lightning of his spirite, that the worde preached, is also grounded in our bartes, truely understoode, and saythfully beleeved. Even as we see the wyll of God to be of two sortes, the one preached a revealed in his boly scripture, whereby he invited that al men should be saved, also best

beit for they, iniquities few belaved, the other bulearch able and buknowen to be, whereby be worketh his wyl both in heaven and earth.

Ber. I can not expresse the great pleasure which I conceine of beying sattlised in my boubtes, & because I know

the true ground woozke of my faluation.

Pa. It is not sufficient only to knowe it, but thou must seeke to builde it from above, and to have the encrease from God, which because thou canst not be whiles thou remaynest in this patanical place, I exhopt thee to come out of it rather to day then to mosowe, so, al they are beguiled at the last, whiche thy nice to fynde here eyther a wooldly Chist, or a Chistian worlde.

Ber. I wel gos by and by to the courte, and fetche the infirmmentes of myne arte, and then I meane not to re-

turne thyther any more.

Pa. Do so my Bertuccius, benye and contemme thee selfe, and take the crosse, and solowe Chass altograther, so that thou be sure not to erre, no; to feare the wante of any them and thou follows bem.

Ber. But tobers that I finde you at my returne, for I am betermined to go out of Kome with you, and to bine!

ipherefoener you topl abuffe me.

Pa. We wyl not goe from this circuite, and whyles thou art ablent, we wyl walke and fee the Bopes palace, whiche we never false yet, but only on the outlybe.

Ber. Do to in the name of God, I wyl not tary.

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The firste scene of the fifth Atte.

Grace instifying. The angel Raphael.

Grace.



Sping we have wel dispatched one of the commissions which our look bod byd gene has before we goe about the other, I pray thee B aphael fee Athou cand frome letter and Paul the Aposities who are here in Kome (as thou innoised:) for as soone as we have

ended our other commettion, whiche well quickly be dispatched, we well depart hence together, as we were commended.

Ra. If the great burleburly which is no we fryred in many places of the citie for the inflighthath from of the burle typaunt whom your Ladyshyphath flague, have not dealt but I that quickly from fearete country. I do not dealt but I that quickly from them.

Gra. Goe the wayes then, and feele them, and I well tare for there at Lade Faultines house, which is here hard by (as then knowes.)

Ra. If your kadpilise to rest there but a while, I shall not belongstromy but as I bope.

Gra. Boe in the name of Bob.

Ra. Surcly it was a noble act to take foure such proud and curel beates at one clappe. D most perfect wistome and suit subgement of God, whiche knoweth howe to resist the proude. The proude pust op bladder king Freewyl and his house, thought to lay handes byon heaven, but beholde, nowehe leth byon the grounde without a head lyke the blocke of a tree, a punyshment meete for his

his offence beging farre greater then thoffence of the first Adam. For Adam Woulds but onely have knowen good and plabut this man would be both at his pleasure: Din estimable vaple, the lyke wherof was never heard of before. For pf the topl to knowe good and yil, were to feeks to make our felues equal to God, what is the wel to boo good and il-but to make our felnes abone God. This are rogant thought and prefumptuous wel, both more bifplease God, then al the insoulties in the mozine. For it both take from bym (as much as lyeth in man) the omnipotencie-the providence-the goodnesse and al other bertnes whiche are onely proper to bom. But who are those which come ponder from the Bopes palace : 36 3 be not pecefued they are the Aposties whom I seeke for they are the Apolites in Deede. I topl tary bere for them, because I fee them commyng byther warbe fo fall. I am glad I that not nebe to leke them any further.

The seconde scene of the fufth Atte.

Peter the Apostle. Paul the Apostle. The angel Raphael.

Peter.

Remember (Paul) that when Jelus Christ our maister was in this world, be had no place to rest his head in, but the Pope dwelleth here in a more proude, pomprous, and stately palace then any other worldly prince. Durmaister by built humblenesse con-

terme that honor, those rytches and kyngdomes, whiche were once offered hym: but the Pope here both proudly possess.

posselle all the honour, al the ritches, & al the kyngoomes of this worlde. whiche be can lubbus by mans force, and both poffelle them buder of name of my patrimonie . who never had any other patrimonie, but a litle boate and a broken nette. Dur mailler walked continually on foote. when he wet to febe his flocke, in biuers places abroad, with the word of God: but the Bope is carped bere bod mens Moulders in a golden chappe, not when be goeth to feede his flocke, but when he goeth to haunt barlots and to benoure. Dur mailter Did walbe bis bilciples fete,bes cause they Coulde learne both charitie and bumilitie of bym: but the Bope Doth make energman here to kille bis fete, yea Brinces and Emperours , because they shoulde learne both bentilbuelle and arrogancie at his handes. Dur mailter was crowned with thomes in reproch and Scome: but the Bope is crowned with gold and precious Aones, for worldly glorie and monarchical majedie. Fir nally, our maiter byd carie a croffe buryng his whole lyfe boon his Choulders: but the Pope both live here most belitionly, laying the croffe byon other mens fboulders. and not touchyng it bym felfe with one of his fyngers. Doeft thou thynke that this is to be Befus Chaffles Wie careas the Pope woulde be reputed and accounted.

Pa. Thou oughtest not to wonder at this (my Peter) for as Jesus Christe hath prepared a heavenly paradise in the lyfe to come for hym selfe and his elect, whiche be conformable to hym in worldly passions: so lykewyse the Pope bath prepared an earthly paradise in this lyfe, for bym and his creatures, whiche be lyke to hym in worldly recreations and pleasures, knowing well yenough, that he bath no part with Jesus Christo. But for Gods sake Peter let be go hence as sati as we can, thou self the surg whiche is bore, and I am asrayde there is some great self-

Dition rylen in the citie.

Pet. The shoulde be wel to targe for our brother Bertucius.

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tucius, e as some as he commeth, to go away togeather. But who is that (Paul) whiche standeth there so style It semeth to me by his bisage e attyze, that he is one of the citizens of heaven. Truely he is so in dede, so; it is the angel Raphael: swely some new thyng is hapned alate.

Ra. The peace of God be with you mod holy apollies, I was going to like you, but thankes be to God I have

met with you bere.

Pc. The peace of God be with the allo most blessed angel, what good ne wes does thou bryng, tel be I pray the

Ra. Po other netwes but onely this, that our Loade God byd lende me to gene you warning to bepart out of this place, that you might eleave the prefent dangers of

fuche tumultes as be rayled.

Pet. Dethe infinite goodnesse of God, whiche both so great care over bs. Paul and I were betermined to goe bence so; the same cause, but we targed so; a certains homes man and byother of ours, to carge hym out with us, does thou knows Raphael what the cause of these twe multes is: I pray the bouchsafe (of thou knows!) to tell be in the meane season tyle become.

Ra. I wel tel you in one woode, al this feet, the flame whereof is greater then you are aware of, is kyndled by meane of a certagne channee whiche is happened to king

Freewyl.

Pet. What chaunce (Raphael) bath happened but hime for to tel the fitueth, be for whom we tary at this time was his feruant, albeit Paul hath nowe made him the feruant of Belus Christ, and he went even now to fetche certayne thruges, promising that he would return but be agapne with speede.

Ra. De that vectare the chaunce then at large but you whe be commeth, but there is another cause also of moze wayght then that, so, the whiche God woulde have you

to come out of this wicked citie, and that is because of the persecution whiche antechnise now begynneth, who at this tyme is of greater power in the worlde then ever be was.

Pet. It is not long lince I and Paul came togeather to this citie: But I woulde to God we had never come hyther. For I woulde that the vellruation of all childianitie both lyzyng and flowe from this place. But I yray the tell me Raphael, howe do you in heaven know that antechzille both raigne nowe in this worlde.

Ra. Dur Lozde Jesus Christ hath revealed it buto be angele, and hath told be moreover, that he hath raigned a long tyme in the worlde, and that hereafter he shalbe knowen but of feive. For the lynging God both wyl reveale hym to many, and with the spirite of his mouth he worldy lytle and little destroy hym.

Pet. For Gods fake Raphael, make be to know hym by fome out warde marke, and tel ve first, of he have any other name then antechnike, for so peraduenture we shall

the better knowe bym.

Ra. I wyl tel you with al my hart. And first to begyn with his name, I say that he is called also by an other name, Pope. But you must bendersand, that this name antechnise, or Pope (whiche so ever it pleaseth you to cal him, sor they are both one) is not have of any one particular person, but it is a common name to divers in succession, which have sitten in one throne, bearing this name one after another, to possesse one seignorie, where, albeit the lawes, the government, and thoperations do appeare religious in them to hword, yet not with samoing, they are as wicked and billarous, as they are altogether contrary to Ielus Christ both in word to deve, they do tyke wyle make al wen as contrary, whiche are subject to them. And this antechriste whiche doth rule that seignorie, is the deuple bicar and severement in the worlde.

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Pet. Is the Pope then which divellet bere in Kome antechaiste:

Ra. Pea verply, for fo it is declared unto be in beauen: Pet. Waho would have believed it? I had thought that. although the Bope for his Satanical probe and abomis nablelpfe, be the molt wecked & corrupt man that goeth Papa bipedum bpontion feete, pet be bab not ben antechzifte, and the nequilimus, Deupls bicegerent.

Ra. you might only beleene be were fuch a one if you confedered feel of bym. For it is mofte certagne that be is Micar to the prince of this worlde. And I pray you tell me (you apolites) is not the beupl laybe in the Golpei to be the prince of this worlde? who voubtelly then but of the Pope be Ulcar to the pince of this worlde, be is bice, gerent to f beugle Am as Befeis Chaff appeared to this John.14. world to be too the workes of the being, fo lyke tople the deuil hath made the Bope, Toho is his neatebearde here bpom earth, to appears to & world to budos the works of Belus Chift. And therfoze the Pope Audring bulgent. ly to obey the topl of his prince fully, is forced dayly to be contrary to Befus Chaile, and what is this but only to be Antechzift ?

Pet. Thou faget bery true Raphael, but when began this Antechziffe to rule in the worlde: Cant thou tel,

mole boly Angel ?

Ra. Guen when Satan did put it into the Popes bart to make bym felfe a god byon earth, and to establythe neive articles of fapth, neive lacraments, e neive lawes, the obedience wherof Coulde gene beauen, and the bilobedience, bell. And when the Bope by the belpe of Satan coulde perf wade the worlde with this falle ige, that be Moulde be beleened of enery one as the veritie, then And techzile began to raigne in wardly in mens bartes, and outwarding in the Popedome his proper throne. But who is he whiche commett yonder in lache balte?

Pet

Pet. If 3 be not becelued, it is that Bertuccius for tobo

we tary. Truely it is be in beebe.

Ra. Stay you here in the name of God, whyle I goe and cal Lady Grace instifying, whiche both tary forms not farre hence, in the boule of a cercayne woman which was once an harlot, and is nowe become penitent, and then we wyl depart altograther in good company, out of this most Sodomitical Sodome, and most Gomorrical Gomorre.

Pa. 38 La. Grace instiffyng bere in Kome, Raphael & Imarnepte what the booth bere in this motte consuled Babylon: for 3 thinke it no meete place for ber, and 3 suppose also the bath not ben bere a great while before.

Ra. Thou thinkest truely (Paul) but when her Ladge Chyp commeth hither, the woll the wether a cause of her

being bere at this tyme.

Pa. The Raphael, goe and accompany ber Ladyshyp bither, and we wyl tary here to; you tyl you come, according to your promyle.

The thirdescene of the fyfth Aste.

Bertuccius. Paul the Apost. Peterthe Apost.

Bertuccius.



Howe some that commeth, whiche god sendeth. In that short time while I was talking with Peter and Paul the Apollies, a suddayne ende happened to king Freewyl, oh howe weaks are the sundations of mans estate? Where is nowe the huge power of

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this proude tyraunt? whiche perswaded him selfe that

that it was in his power both to accept and to refule the grace of God at his pleasure. The omnipotent God there some at length hath theowen downe this great prince from his seate, as the blessed mother layth in her song. But beholde the holy Apostles which do tary so, me.

Pa Baff thou dispatched thy bulineffe wel, Bertuccius?

Ber, I thanke God I have bispatched at wel.

Pa. We doubted thou hadt ben letted by reason of those tumultes which we heare are happened in the court of the patrone.

Ber. Mruely the tumultes there are very great, but get

I was not letted by them.

Pa. But canfi thou tel Bertuccius, how thefe troubles

byb fyst arple:

Ber. To tel you the trueth, I attended to diligently by an my businesse, because I woulde some dispatchest, as I don not enquire the cause of these burlyburlies, but at my commyng away, a certagne frends of myne told me, that the Pope and his court, and master Cleargie, with al his Clarkes, but especially the Universitie of schoolemen, as the Canonistes and Dummistes, dyd moone that broze, by reason of a certagne chaunce which happened to kyng Freewyll, whereby he was deprined of his seignosie: but in what sozie this chaunced, I know not in particular, so I woulde not tary to aske it.

Pa. Surely it is Gods indgement, whiche meaneth to take away the vizarde from this counterfayte kyng, and to punythe hym for his deceiptes: for faigned matters have never long continuance. But he not thou careful Bertuccius, for ita. Grace instifiyng, and the angel Raphael wyl behere by and by, and as soone as they come, we wyl depart out of this abominable e pestilent place, and suffer the dead to burie they, dead. And loc, in good tyme Lupus est in fabula, as the pronerbe is. They are

comming

commung ponder, we wal tary for them here, as the angel Raphael appointed be to do.

The fourth scene of the fifth Atte.

Grace instifying. The angel Raphael.

Grace.



Ore we may fee the faying of our Lozde Jesus Christe to be most true, that publicanes and harlottes do goe before the Pharifees into the kyngbome of heaven. This woman in whose house thou didden synd me, was once the greatest sinner in the

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ivozive: but after GDD hav beclared but o her by the meanes of his laive, her tinnes and dammation, the was dismayed, in suche sozt, that yf the had not ben comfozied, the woulde biterly have dispayed. But I went but her, and the wed her that Ielus Christ was the true deliverer from tinne 4 dammation: And whethe had once received this sure trust, that Ielus Christe dyed for her, and that his death only was the sole and perpetual satisfaction for her sinnes, 4 the reconciling of her with God, the had suche peace in her conscience, that she doth nowe top continually, and is altograther mery in the Lorde: On the contrary syde, the Pharifees seeing they sinnes and dammation, do not looke for Ielus Christ to be they? satisfaction, but persuadyng them selves they are in health, do seeke for no Phisition to cure them.

Ra. Padame you say even as it is: And we angels also do resoure more in one sinner, whiche by your meanes both convert but God, then in ninetie and nine such sult Abarisees.

Pharifees. But beholde, the holy Apolles which tary for bs: Let bs goe to them, that I may cary you out altogeather from hence, lyke Lot out of Sodome.

The fyfth scene of the fyfth Atte.

Peter the Apostle. Grace Iustifiyng. Paul the Apostle. The angel Raphael.

Peter.

DD faue you Madame.

Gra. You are well met here molle holye Apollies. What good man is that, whiche flandeth there with your Pet. It is one whiche was a courtier sometime in king Freewylscourt, but being now infructed in matters

of true chiffianitie, his only befire is to be, by your Laby.
They meanes, made one of the courtiers and fernantes of Chiff. Bothe fapeli thou Bertuc, is not this they before:

Ber. Des truely, and I doubt not but if your Ladythyp my meane. Chaille my accept me as one of bis.

Gra. It is my office to bypng the elea of God to Jelus Chifte: and therfore my beare brother, repole the fell in me, for I do affure the that Ielus Chift both wyllingly accept the amongelt his. And thou art happy that thou half forlaken the courts of that most proude and wicked man of the worlde, although he be nown more a man, for God hath punished hym according to his desartes, as it comonly happeneth to the most part of these tyrantes.

Pet Bowe bath God punithed hym Lady Grace?

Gra. De fent bym a beath fit fo; fuche a one as be was.

Pet. Is the proude tyrant then Dead ?

Gra.

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Gra. He is dead among Gods elect, albeit through the craft of the deupl he feeme to live, yet among the reprobate.

Pet. It is no marueyle then though here be such great flurres, for surely his death is thoccasion of them. But I pray you tel me Padame, by whose hand was besigne:

Gra. Quen by my hande, for so God woulde haue it, because I had not so great an enimis in the worlde as he and his kyngdome.

Pet. Thankes be geven to God therfore, who knowseth howe to abale the proude in tyme convenient: But I pray you in what lorted by your Ladylhip attempt this enterprise?

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Gra. I wyl tel the Peter, after God had long suffered the arrogant and insolent payde of this most wicked ty, rant, who without any repentaunce of his rashnesse dyd seke dayly to ware more myghtie, at the length he sent me from heaven, and gave me commission, that I should with my power strike of his head. I seing sit oportunitie to bo it this day, because I found the tyrant, his wife, his daughter, and the maisser of his houshold altogeather in a chamber conferryng secretely amongst them selves, entred in privily, and executed them all, as sudith executed Holophernes, and so departed quickly, no man seing me.

Pet. D beuine ingledome, whiche knoweth both well and inflig to deceive those whiche are deceivers, a delight to deale guylfully with others, as this disguised villaine dyd, who in wordes promised libertie to his people, but in deade made them slaves to the deugl. Surely your Ladylhyp hath wysely executed Gods commission. Powe thou mayel see Bertuccius, that Paul prophecied ryghtly when he sayde, it must needes be some sudgement from God.

Ber. I thanke God infinitely, whiche hath delivered me from his deceiptes. Lady Grace both describe an homourable

mourable trowne, a glozious triumph, and an immoztall monument, for deliroping to murderyng a tyrant.

Gra. Al honour and glozy ought to be genen to God, for he onely is the authour and doer of all good workes. And thou mult be death of this tyrant amongelt Gods elect, both brying destruction allo to his kyngdome of god workes, and to all the revenues and customes thereto belonging: Although antechriste do labour with all biligence, and with all his myght, that al such thynges as he hath geathered togeather out of the denyls workehouse, should be still preserved among the reproduct, so long as he raigneth in this world. But what thynges are those, my brother, whiche thou carrest boon thy shoulders:

Ber. They are the instrumentes of my arte, whiche I fetched even nowe out of that wycked tyzauntes bouse,

Whom I ferued.

Gra. It is to great a burthen for the to carre, thou shouldest doo well in my sudgement to goe before to the common gate, and to lay downe this bundel, and rest the there, and tary for be tyl we come, whiche well ere it be long.

Pet. Bertuccius, Lady Grace both gene the good counfell: googf it please the, and we wal not tary long after

thée.

Ber. I wyl obey you, both in this and in al other matters, for it shall profite me more then you. Fare you well

tel 3 fe you agagne,

Gra. God speede the wel deare brother. Powe moste holy Apostles, before we go out of this abominable citic, I must execute another commission from God, which is, to publish here in Kome that sentence, which he hath genen, pronounced, and published in beaven agaynst anterprise. And therfore I thought good to consult with you in what order it were best to publish it. I am of opinion,

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that it were belt to geat a herauld, and to make hym proclayme it with the sounde of a trumpet, in the myddelt of the market place, and then to set by certagne coppes of this sentence in the most common haunted places of the citie, because every man may bnderstande them. Howe

fageft thou Peter?

Pet. I wyl tel you my opinion fræly. Fyil I thynks it most necessarie, that the wyl e commission of our Lozde God, be fully executed, especially this beyng the sentence agaynst antechzist, the greatest enemie to god; but where you say you woulde proclayme it by a heraulde, I thinks you shal sinde none that dare do it so; feare of the Pope, so that I suppose it were best to send our brother Raphacl, who may passe through the citie, e set by these copyes in the most publique and haunted places of Kome: so; he may both safely and quickly do it.

Gra. Wahat boeft thou thinke beft to be bone Paul?

Pa. Peters opinion fæmeth best to me, for although your Labyshyp should fynde one which would proclayme it, yet the Pope would not suffer it, but cruelly kyl energ man that dyd meddle with it, and so much the rather, be, cause he is now lyke a mad dogge, for the death of kyng Freewyl his creature, a for the destruction of that kyng, dome.

Gra. Wahat layelt thou Raphael?

Ra. Surely the matter wyl loner be dispatched, and more lafely executed of I goe about it, then of we flay to like any other meanes. Therefore I woll take it byon me very wyllyngly, of it seeme good to your Ladyshyp.

Gra. Wel, seepng you gene me this counsel, it shalbe so, therefore take these copyes Raphael, and dispatche thy businesse out of hand, as I know thou cansi, we wal tary herefor thee buttell thou returns, that we may goe altogether out of Rome.

Ra. I wyl goe about it, and returne with as muche speede

meebe as may be.

Pa. Howe braduifedly have we done, Peter, in fend byng Raphael away with the copies of the fentence, and have not read them?

Pet. It is true in beebe Paul, but I truft Lady Grace well report buto be the effect of the fentence by woode of

mouth, of it be no trouble to ber.

Gra. Po, it is a pleasure to me, to doo you pleasure in any thyng. The summe of the sentence is as followeth: Volve that Antechtist hauping byt nowe many yeeres in the temple of God, and eraltying hym selfe, where the colour of religion, above all that is named and worthypped as God (as thou Paul diddest prophetic that he should do) Issus Chitte our Loode beying appointed wage by his eternal sather, of every creature both in heaven and earth, no we at the time sozeappointed of his sather, bath geven sentence of death against Antechtist, that he with the swoode of the spirite shoulde by little and lyttle be destroyed. The whiche wit cause so great a syze of persecution of Antechtistes parte, that the same thereof shall alsende to beaven.

Pct. Dh howe godly a worke wil this be, to call Anterchillian impietie out of the worde. Raphael began to tel be certayne thrnges touchyng Antechrille, but he brake of his speach at the comming of Bertuccius, so that we learned nothing of him, but that the Pope whiche raigneth here in Kome is Antechrille. We e would be being glad yf it would please your Ladyshyp to tel be, both of what parentes he is come, e also some other outwarde tokens, where y we may assured him we that the Pope is very Antechrile.

Gra. With a good wyl my Peter. And to begin with his flocke, he was the some of a certayne wycked person called Sinne, hauping to his mother a certayne bilde woman called Perdition, who caused hym to be

brought by of a corrupte nurle named Dame Falfhode. the paughter of Satan. The perion of this Antechiffe (as you knowe) is not fymple, but compounded of time natures, that is to lay, biabolical, and bumane, as Jefus Chifte is compounded both of a deuine and bumane nas ture: and as of God and man is made one Jelus Chaiff. fo of the beupl & the Bope is made one Antechail. And as Befus Chrifte is the bear of the beleeuping Church whis the is his body, fois Antechtiff lykewyle the bead of the malignant churche, whiche is his body, and both receins of hom, being ber head, at manner of corrupt humoze. runnyng bowne into ber. And because be is bome into the mortoe only to be contrary to Jelus Chrift, therefore albis thoughtes, albis wyl, albis workes, all bis bocs trine, t breefely al bis lifesis repugnant to Jefus Chaff. even to the beaturng of his fwoode agaynft bym : Albeit he woulde have the worlde beleene, that he both al this for the better obseruping of Chaffian religion.

Pet. This is the tyst my terie of Antech; ili, and lures ly touchyughis lyte, I have been that to be true here in Kome with mine of whe eyes, which your Ladythyp both fay. But concerning his doctrine, I am not privile holve it repugneth our mailler Ielus Christe, and therefore I

woulde be very glad to bnderffande it.

Gra. Thou half partipoeclared it thee felfe (Peter) in divers places of thy Chiffles, propheliging as it were, inhat kinde of doctrine Antechriftes doctrine thoulde be, and yet it feemeth that thou half forgotten it. Pany poyntes of this doctrine have ben likewyle fet foorth by Paul in his most learned Chiffles, so that he can soone satisfie thee in that whiche thou despress.

Pa. I remember no suchephynt; Laby Grace, only I knowe this, that (as your Labyshyp sayd even nowe to Peter) of I have spoken any thyng touchyng these matters, I have so gotten it. Petther ought you to marveile

at this, for leeping neither I nor Peter were present here inhen the thinges forespoken by bs byd come to pake, it is no wonder though we have forgotten them. Where fore I beleeche your Ladyshyp bouchsafe to proceede in that whiche you have begun (syth we have such leasure)

butpl the returne of Raphael,

Gra. Sepne you are bely our most holy apostles, that I Chould Discourse of this matter. 3 am contented to ober your wel. And therefoze to goe on with that whiche I begun to speake of, I say that the biabolical nature of Antechaille Doth appears in nothput more then in his doctrine, wherein by his owne commaundement he is made equal to God, wellying that his Canon law, being togned to the devine worder contracy to Gods commany bemet, would have power to lane bym that both observe it.and to condemne bym that both not observe it, and yet it cotevneth nothing but contrarieties, branles, pompes, pribe, papilical marchanoife, and ipoples, and is attores thermolitecontrary and entinie to the boly fcripture. And albeit our Lozde Beins Chaifte be appoputed by the bable riance of his eternal father, to be the only mailler of moztal men, vet both not Aintechziff ceafe for al that to feeke to be mailler with bym, and to be a rule of layth to al Chaillians, with this his abominable Cannon laive: which commaundeth energy man to beare and obey bim. baber payment bammation both tempozal and eternall. And although thou (Paul) layelf, that pf an angel from beanen do preach any other Gofpel then that which thon ball meached, let bym be accurled. And thou (Peter) ale to book fay, that no prophecie in the facipture came of any veinate motion. Petnotivithilanding the Pope well have his Canon la we to be another Golpel, & Wylmake neine articles of fayth as it pleafeth bym, and foft bane it lawfull for hym only to interprete and erpounde the beauenly feripture at his wil laying that becan not erre,

and yet his whole boinges are nothing els but moff mas nitell errours, molt brind lawes, e molt wicked erpoliti ons. It that not be hard for you to perceive this if you wil deue beede to g compartion which I meane to make bere betweene certaine poputes of Chailtian e Antechaillian Doctrine. And to begyn with those comaundements whi the are contegued in the boly law, I fap, that as our 1.020 Boots the only and fole Bob, fo be topl be knowen for the only, fole, omnipotent, and belt father, and for the one ly and cheefe fountagne of al good, and wyl only be wot Spyped & called byon of his, not in temples made with bande, no; with outwarde ceremonies, but only in fpirite and trueth. and forl only dene thole graces which be thynketh good because be only topl be prayled and than, ked of them whiche do receive them : and finally, wyll baue men to benve them felurs, leaurng at thric though. tes, al they wol, at they before, al they care and proufbence to hum, and to to offer up buto God only a lynely and reasonable sarrifice of them selves. But the Bope invibance God to be morthy pred with his Bopplie feruice, in flethe and banitie, and in temples confecrated by bym. We wyl bane bis faintes alfo, and the reliques, innocated and woolhypped, and to have volver to deue graces to whom it pleafeth them, for the which they may be prapled a thanken of the receivers, not caring though some do denne tom, so long as they lyue after his lawes. Osd bath appointed one only mediatour, intercellour. and advocate betweene bym and mankende, whiche is bis fonne Jefus Chaifte, as thou Paul Boeft waytein Die ners places of thy Epities. But the Pope wel hane his faintesto be intercellours, mediatours, and admicates. God both Brayghtly forbyd be to make any graven images, paphtynges, oz other lykenelles of any creature, to gene honour and feruice buto them. But the Bope commannoeth al thefe thruges to be made, bonoured, and 10002

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inoorfbypped of menne, because they are as be tearmeth them, bookes for the fanorant. God commaundeth that other whiche be made in his boly name, thould be bolyly keapt of every man: but the Bove both lofe and bubynd men from luch othes as it pleaseth bym, and as it serueth belt his owne turne. Jefus Chailt which is the end of the benine tale, both beliver al men from the outward obfere uing of the feast of & Sabboth appopried by God:but the Dope commaundeth a thouland featles moze byon paine of deadly finne, to deftroy both the bodyes and foules of poore men. God commaundeth chyldren to be obedient to thep; father and mother: but the Bope farth, that to bif obey both father and mother, to goe and Divil in the p20. pince of friers is an boneft matter for it is the loay to the fate of perfection, but be amount better have laybe of per-Dition: and he doth oftentymes arme chyldren against they parentes, because peraduenture they woulde not pber hom, as be practiled with Henrie the fourth Comperour. with biners others. God winot have it lawful for any man to hil, but only the magificate: but the Bove rewardeth any man, that both murber those whiche be enemies to his boly fea. The Lorde God both forbyb any copulation, but onely in la loful matrimonie: but & Bope both allowe his to have concubines for money. God coms maunbeth bis not to fleale other mens goodes : but the Bode permitteth theft, fogs be man have affece. Goo wil not have be to beare faile withelle againft any man: but the Bope well have no farth, nepther publique no; private to be keapt with heretiques and infibels . Bob welleth men to have no wicked concupicente in them. out of the tobich, as out of a most petitlent roote, al other qualities of finne bo forming: but the Bope fageth, that fuche concupifcenters no finne, but onely a punifoment for the first linne of Avam, and to be maketh the laive of Bod fruftrate, and of no effect, by his traditions. Duer Da i ens

Salue regina ma-& spes nostra falue. In.3.de fenten. ad dift. 26.

men to put their whole thault in him only, and not in any worldly creature: but the Bope wyl baue menne to put thep; truft in their ofone workes, & in those absolutions and bulles, whiche be both fel bnto them, and in the merites of his faintes. God wyl baue bs to hope in hom one ly, the which hove is nothing els, but a certagne and fure erpedation of that infinite good, whiche he the father of mercy both gene to his elea by his onely grace : but the ter milericordie. Dope woll baue be to bope in the birgin Parie, and both lay that hope is an expectation of that god to come, whi the procedeth from the grace of God, and the merites of men goyng befoze. John the Guangelift fageth, that god fo loued the world, as be gaue his onely begotten fonne. to that end, that wholoever believeth in hym thould not perplo, but have lyfe everlallyng: and that be hath wife ten bis Bolvel to this ende, that we thoulde belæue Je. fus Chailte to be thefonne of God, and fo beleupna in bem, receive everlafting lyfe through his name: but the Bope fageth, that we can not have life, bnleffe we believe lykewyle in bym, and fo fulfyl bis commamdementes. Thou doeft fap (Paul) that Befus Chaffe as the fundatie on of mans bealth is made of God our ryghteonfreffe. our fanctification, and our redemption, and bath recons tiled be buto God, not with gold noz filuer, but with his most precious death: but & Wope layeth, that we obtents thefe thrnges of our felues, by our owne overations, by the merites of faintes, by the absolutions of his 102iestes. and by the golde and filmer which we gene to hym. Befus Chall layth, that he is the doze, by the which wholocuer entreth Walbe laued, meaning to inferre, that loboloeuer Felix cali porta, both not enter in at that boze cannot be laued, and that be ta paradifi, vita, is the lyfe, which both gene lyfe buto enery manibut the Dope both commaunde it to be fong in bis Church that the Virgin Parie allo is the boze of beauen, and of Waras

and belodes thele commaundementes, & D wil bane

regina cœli,perdulcedo, & spes nostra, salue.

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dile, and is the lyfe and fwetnelle of menne. John in bis reuelation fayth that men are wallbed from their linnes in the blood of Jefus Chaifte, that bnfpotted lambe, and thou boeft wante lyke wyle (Peter) that al the vaonbetes bo deue teffimonie of Belus Chaife, that wholoever bes lœueth in brm . Dooth receive remission of sinnes by his name: but the Bope fageth, that men are wallhed from there finnes, by those gyftes of faculte and punishment whiche he both fel bnto them. And he fayth mozeouer, that the holy scriptures, as they be bnder fode of his people, and weeked to ferue his tyzannie, Do geue tellimonie of bym, that be bath power to remit finnes. Thou (Paul) doelf write buto the Bebrues, that Jefus Chrifte onely booth make the purcation for our finnes: but the Bove fageth, that without Jefus Chaffe, there is a certagne place in the lyfe to come, wherein we must purgeour linnes, fo that according to the opinion of the Bope and his members, Jelus Chrifte bath byed in bayne.

Pa. D antechziste and most falle teacher, which sittest in the chayze of pestilence, as the maisser of errozs e heresses, buter the vayne shadowe of religion, from whence couldest thou geather suche blasphemies against GDD, and agaynst Jesus Christer especially this, that there is

another place to purge finnes without Chaifte?

Gra. Pet he latth (Paul) that he hath it from thee, whis the in thy Epille to the Cozinthians doell feme to als firme, that yf any man buyloe byon this fundation, whis the is Ielus Christe, golde, silver, precious stone, timber, hay, or stubble, every mans worke that be tryed by fire, and yf any mans worke abyde, he shall receave wages, yf any mans woorke burne, he shall lose, but he shalle safe hym selfe, neverthelesse yet as it were by the sire. By the which place (sayth he) thou does affirme that his purgatorie in the lyse to come, dooth purge our sinnes by fire: moreover he bryngeth other places of holye scripture for Aa if

bis purpole.

Pa. By this we may le bow ignozant and wicket an erpounder of the boly (criptures this antechzift is, which interpreteth this place of myne lo araungely. Dy meas ning when I wrote this to & Corinthians, was to abuile the miniflers of the Bolpel, that when we had lapte 3e, fus Chiffe as the fundation of our health, they Choulde buplde nothing boon it, but onely beauenly boarine. whiche is lyke to golde, filver, and precious flones. For if any man woulde buplde byon it mans doctrine, which is not grounded byon the worde of God, but is lyke to time ber bay and flubble, every mans docrine would be eras mined and treed by the fire, that is, the boly aboft : And that doctrine whiche is altograther agreable to the fun-Dation, that Cande Cipil, and that doctrine whiche is not fully agreeable, and yet bath keapt the fundation whole. thatbe confumed by the free of the boly ghost, who woe keth by his grace, that fuch miniters as do repent them of thole errours which they have committed in they docs trine bnagræable to the word of god, Walbe faued by the fire of this examination : but I mult nedes thenke that as antechzifle bath wickedly corrupted this place, fo he doth lykewyle corrupt diners other places of the bolve fcripture, to make them ferue bis bitious affections, and eupl concupicente. And therefoze be bayngeth (as 3 fap) other places of the boly (cripture for his purpole, whiche are lykewyle corrupted, and fallely bnostloode of hym: for there is no other purgation of firmes, neither here noz els where, but Jefus Chrifte the only facrifice and entire fatisfaction for ever, of al the finnes whiche al the elect of the worlde bane committed.

Gra. I believe all whiche thou fayest (Paul) but what wouldest thou have hym bo. For this is the nature of antechrist to corrupt every place, but the colour of religion, and to seeme myghty in outwarde apparance buder

the thatowe of pietie, to leduce of it were politile, even the elect of God with those fectes of perdition, whiche he lyke a falls teacher both bring in, the whiche fectes to after wardes beny the Lozd, who hath redeemed them with his most precious blood, as thou (Peter) book wryte.

Pct. I remember very wel Pavame that I wit this, but I knewe not then, that the Pope should be the cheese executer of this vile office. But seeping it hath pleased God, so be it. And proceede, I beseethe you, to tel vs that whiche remayneth to be spoken of this Antechriste.

Gra. Witholoeuer thonloe take byon bim (my Peter) to beclare as muche as remayneth, thoulde baue venouet to Do: for the thyriges wherein he is contrary to Befus Chaile, bo farre exceede in number the relations of the Scotiftes, 02 the realities of the Thomiltes. Det to fatile fie both the request and Paules, I wel report Comewhat moze onto you. Jefus Chaifte fayth, thatit is the boly gholf which both fanctifie be, and both gene be certains knowledge of our faluation. But the Pope fagth that bis buls, and canonizations, bo fanctifie bs, and that no man can be certayne of bis faluation in this lyfe. whiche is the molte certapne beltruction of Chaillian fayth. The prophet Danio booth pray buto God, that he wyl not enter into judgement with bom. because no man lys uing can be indiffed in his lyabt, for there is none in this worlde, which epther both oblerue, or can of him felfe obferue the lawe of GDD perfectly, and pet plany man coulde obserne it, he should not therfoze be iustified. Potwithfandpug, the Bope farth, that bis faintes baue not only fulfilled the begine lawe in this lyfe, and to be tullified, but have also beferued moze then the obtepnong of they owne full fication. fo that by they fuverabundant merites, they have brought foorth that wycked woman called Indulgence, toho is (as you knowe) molt contrary to me. Jeins Chaifte commaundeth that inhologuer both not Aaiti

not hears his churche, whiche is the congregation of the farthful- Choulde be accounted as an Cthnike and Bub. licane: But the Bope wil have him felfe and his church. inhiche is the congregation of Satan, to be heard, byon payne of his ercommunication, and eternal curle. Belus Chaile wel bane his elect to obterne remillion of linnes only by his name: But the Bove wyl have men to be leeue that they baue remillion of linnes by keepyng bis Dopithe lawes, and by their owne workes. Jelus Chrift Topl have his elect to be certagne of the refurrection after this lyfe, and to enjoy a bappy and eternal lyfe with bim both in body and foule, as the members of one body: But the Bove bath betermined in his colliozy at Kome, of the foule only enfoyeth it. What fayth, Do you thinke, thefe Bopphe felowes bothete, when they are farne to betermine the immortalitie of the foule amongst them felues? Belus Chiftebath appoynted that his faythfull members (boulde baue two facramentes only, the one of baytilme, and the other of his lupper, whiche are nothing els but a tellimonie of the beuine grace which God bath vacampled buto them, configured by a certapne outwarde figne, an open and correspondent testification of they? obedience and pietie towardes Bod, fo that in amanner they baue the fourme of patent leales to yned to the Des uine promples whiche are made buto them in the boly Cripture, that they weake & unbeleeuvng nature might the better be configmed and effablifed in fayth: Bap. tilme, beyng nothing els but a vilible tellification of that promple which Befus Christ bath made, that wholoever beleveth in bym thatbe faued: and the fupper of the Lozd. beying a certapne bilible figue of bis other promple, that wholoener both eate his body and baynke his blood shall bane lyte enerlaftyng. But the Bope bath not only cozrupted and prophaned thele two facramentes, but bath also both rathly & deuplyfilly of his owne brayne, toyned fiue

Lco.IO.

five other buto them. Fritt pon that beare bowe be bath defiled thefe two Sacramentes of Chaffe, and then you that fee bowe prefumptuoully be bath topned bis Sacramentes onto them: and pet in his goodly prefate, be bttereth an abominable blasobemietouchyng theis Sacra mentes, laying, that when they are minifired, they bo in-Rifle, and do gene beauenly grace by meanes of his counterfayte Loade Opus Operatum, to every one whiche is not letted by moztall finne to receine it: Sot regardyng the faying of the boly fcripture, that men are brought by me to Belus Chaille, who is the onely latillaction for the finnes of the worlde. Pozeoder, be wyl baue them mini fired in the Latine tongue, whiche felve at this bay be Understande, and vet thon (Paul) by boet ozbegne that it the churche, whiche is the congregation of the farthful, they (boulde ble fuche a tongue as might be bnoetfloode of every man. But to valle over thelebis Antechzillian opinion to come to our purpole, I fap, that Jefus Chailt commanned that those whiche beteened in birty thoulde be baptiles in pure and natural water, in the name of the In the name of father, the forme, and the poly ghott. But the Pope out the father, as abbe oyle, fait, fpettle, beltimentes, canbels, bleffpriges, name of the fon, confutynges, eathouland other new topes, meaning to as the matter, the we hym felle wefer then Jefus Chatt, who washap of & holy gholt, tiled him felle in Comple water, e woulde toke tople bane as the effecte of althat be his to be fo baptifen. Pozeouer, Jefin Chaffe our purgation, byd inflitute a lupper, being clothed with his accided med garmentes ; and communicated both bread and wine togeather, as the fogures and bilible frames of bis bodye and blood, and in remembrance of the beath whiche be fuffered to they redemption; But the Bope maketh bis lupper a facrifice, where his priest with mas the actures & bivers betthmentes the a foole; both trans substanciate the bread and the wine into the selly bos by, and into the corporal blood of Befus Chrifte, and atter warbes

and in the name

Jan (1) (1)

ter wards doth eate it alone inventembrance of his olone gapne, and of the perbition of the people. Lefus Chaille through his great lone towardes mankende, ded gene and leave buto them for a tellament his body and blood, and wylled them to receive it of hym, and to eate it in luche lozte, as they might be transfourmed into hym: But the Bone through the great errour of his blindnes, topl bane bis prielles to gene and to offer this body and blood of Belus Chrifte, as a facrifice to God, as though God bad neede of mens offeringes, and to as much as ly ethin bym, be Doth fallifie the tellament of Befus Chaill. Thou (Paul) doell fay, that Befus Chattle offering bim Gife to Bob as an immaculate lambe, bath taken away once for energal the finnes and iniquities of his elect, and bath made ful fatiffaction to god for them: But the Bope layth, that his factifices bo take awaymens iniquities, and the oftener thep be made and brought, epther of bim. D) his prickes, the greater latisfaction they bo make for finne, and op belve both the quicke and the dead, and bo beale al infirmittes, becaufe his nafelles have aucthoritie to applye the forclarge factifices to what ther lyft, be it good ozeupl. Jefas Chrille communicatyng at his lafte Supper with his disciples (as thou Peter does remember) byd gene butg them bread and wine, which fignified his bedyand blood, and wolled them al to care of that bread, and to Daynke of that wine, traupne it to they love to Do it as often as they woulder in remembraunce of hom. although begene a beligge to fuche as be thankeful for fo great a benefite, to bo it often: Bat & Bove both affirme that there is nepther bread nor wine in that communis on whiche Christians to make, but only activences of bread and wine without any subject. And furthermore. ipkea traunt both rob the molte part of Christendoms of one kynde that is of the Sacramental wine, grauns tyng it to none but his thorne prieftes. Chrife commaundeth

20

maumbeth by fpecial wordes, that al would brynke. But Bibire ex hoc the Bope both expressely commaunde, that none Boulde omnes. Dainke of it-but only his creatures, affirming that it were great herelie to bo other wife. And be commaundeth like, ipple that every man as loone as be is growen to conver nient peres, well be or myll be, Coulde communicaie once in the pere boon paper of mostall finne, and his ercommunication . D Satanical preceptes of antechrifte. For thou (Paul) doell fay in thy @pilles, that Befus Chaile litteth at the reabt hand of bis father in beaven. from whence he wall come to judge the quicke and the bead. And at his affention the angels laybe buto the Gatileans, that he Chould come agapne bilible and corporal. as they falve bym affende and goe intobeauen . Befus Chaile lyke wyle tolde bis disciples, that they fould not have bym alwayes with them. And pet for althat, the Dope layth that Jelus Chaille dooth come downe from beauen byther corporally a thousande tymes a day, and is in a thousande places at once, and layth mozeover that he divelleth five in the hoffes and tabernacles. in fleathe and bone, where he mult be demonth woolhowed of al menne. Affirmyng also that in every place where Chaile is there is the whole court of heaven in lyke maner with bym, all whiche thynges are nothyngels in dede but make Gods of creatures.

Pa. Dryght pavilical lyes. Do not we whicheinbas bite paradile le that Belus Chaile booth remayne there continually in fleshe and bone: bowe can the Bope then folyghtly fay that Theilf both come bowne from beauen to earth in flethe and bone.

Gra. It is no marueple (Paul) though antechzifte be a iver-feeping it agreeth for wel with both his natures; for according to humane nature, every manis a lyer, and actojdyng to diabolicall nature, the deupli is not onely a lyer, but the father a anchour of allyes. But let be now Bb i freake

speake some what of those frue facramentes, whiche are aboed by the Bope to the other two, whereof we have Spoken already, and then you hall se botve this beatt of antechzille booth gralte his hoznes in them. You mult knowe therfore that as the Bope, through his arrogant pape, burft enterpaple to make new articles of chaftian fayth at his pleafure: fo be bath allo blurped this aucho. ritie-to make newe facramentes in the Churche, euen as though he were another God here bpon earth. D fatant cal madnelle, and deuplyth impietie. @ DD only is be to lubom it appartemeth to beclare unto men, bowe they ought to belieue in bym, and what they must belieue of hym, and to promife them bis grace, and they faluation. tellifing his promife by fuche outwarde fignes as pleafe bym, fo; the confirmation of their fayth, as he bath perfeatp let forth in bis boly feripture. Reither was it euer, oz ever thatbe politible foz the Bope oz any other creature. to make suche effectuall promises and tellistications by outwarde fignes boto menne, because no man knoweth Bods mynde in this poput: but only be to whom be bath bouchfafed to remeale it by the meanes of his fonne. The cale then flandyng thus, as without doubt it both, howe can the Bope make other facramentes then those whiche were inflituted of God by Belas Chaife But antechaift being foreappointed to corrupt and beltrop all the wor kes of Chaife, we neede not marueple, though be baue bled bis iniquitie in this matter lykewyle: and yet to cloke this with some colour of religion, be pretendeth that be bath taken the fundation of his facramentes out of the holy (criptures , because be bath taken out of them the names of certapne ceremonies, and genen the fame names to those thinges whiche be calleth facramentes: inhereupon they are thus named as foloweth. The lacrament of Confirmation, the lacrament of Penitence. the facrament of extreme Vnction, the facrament of holy Orders,

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Orders, and the factament of Matrimonie, All inhiche thynges in Debe are ceremonies whiche were bled in the Churche in the olde tome, the good ble inhereof & DD woulde bane to be observed apil, and pet they are not to be called facramentes, because they baue no promises of Bod annered to them to certifie man of Bods good will and grace to wardes bom, the whiche vomiles of 600 are necessarie for the institution of facramentes, as those Tobiche berng topned to the elementes, Doo make the facramentes, and beyng believed of men, do purchale boto them everlationg faluation: but the Bove not bepnaco. tent to corrupt the boly fcripture berein by makener boly facramentes of femple ceremonies, booth allo befyle and corrupt thefe ceremonies fo muche, as thep berather full of antechzistian abuse then of Chzistian ble. Confirmation beyng that ceremonie whiche you Apostles byd bie. Inhen you laybe your handes byon those whiche receined the boly gholf-after they were baptiled of you: and luke. lople orderned by the ancient fathers for the Bylhoppes to ble buon those chyldren whiche were baptiled in thep? infancie . and were afterwardes indruded a newe in Chillian religion, when they came to be poung menne. that they myght in they ofone person, and with they olone tongue allowe and confeste they fayth publykely: this same bath the Bope made one of his facramentes, inherein the Bylhoppes announting the chyloren with a chaifme bo fay thefe wordes, I feale the with the figne of the holy croffe, and confirme the with the chaffme of faluation, and then genyng bym a neckbande, they fende bym to plage, affgaming that in this they, bayne felt, they genethe bolye ghoft, to the increase of that grace inhiche was genen bym befoze in baptiline for his inno. cencie , tohereby they make the wezibe belieue, that as chylozen in baptilime be regenerate to lyfe, lo lyke wyle in this their confirmation thep be appoynted to battayle, ABb ti

Cap.r.& Cap. vi iciuni.

De confec.dift.5 fo that they can not be perfect Chaffians, brieffe they be confirmed with the bilbons chalme, the which confirmas tion mult for biners refpectes be had in greater effimatio on then baptifme : frife, because it is done onely by the handes of the Bythop, and not of every private Briefte, loke bartilme. Secondly, because it is done boon the fore. head whiche is a more woorthy part then the moulde of the head, byon the whiche baptilme is bellowed. Third. ly, because it booth yeelde a greater encrease of bertue then baptilme. D diabolical bodrine, to lay that no man can be a perfect Chaiftian, buleffe be be announted with this Bythoppes chailme, as though in baptilme he were not dother with Beins Chrite, and al his gyftes, and to far that this is the orntment of faluation, as though our Caluation by a not wholy confifte in Befus Chaife, with out this frithe oyle . Where are the promifes of grace topned by the woodde of God to this outwarde france Butit is yenough for anterbrite to lay that it is lo -for it is believed trayabt of those which be bis. The pronince of Penitence; (3 Doo not meane that whiche is in the kynadome of popul good workes, but that ancient prouince the inbithe the good Bylboppes raled, and is no in Destroyed) had this ceremonie, that such publyke sinners as bad accomplythed the fatiliactions appoputed buto them by the Bythoppes . were reconciled agayne to the Churche by the Bythow, with a folemne imposition of his handes, whiche was a figne of absolution, whereby both the offenders byd recease a greater confidence of pardon before & DD, and the congregation also was implied to recease them into favour with gentleneffe. forgettyng they former offences . Of this receme mie the Pope bath typile made a facrament ; and then a particular proutince in the kyngbome of good workes, with three cities, as it were three Coarehouses, of remission of sinnes, whiche be as contrarge to Zefus Chaiffe.

Chatte, as mailler Cleargie is to free gotignette, and to al other bertues. And albeit this his face atheir be a cere tayne ceremonie bauging no special promise of Bod, vet forfooth they have made it a fecond table after baptifme. by the whiche, yf any man throngh finne bo befile the beflure of innocencie tobich be received in baytifme, be may ealily wypeout the foot at his vienture, as though bay, tilms were cancelled and made boyde by finne. Diffe quitie moze then papilificat. Foz as often as a linner both feele bym felfe oppreffed with the memorye of his finne, let bym remember bis baptisme, and not boubt, but the promise whiche was made at his baptimised the conflic on of his annes by Jefus Chill, is ay! forme, & can nes uer fagle, and being thus persuaded in his batty be that neebe neither tables noz cockbotes. Extreme unition (as they no we terme (t) is that ceremony which you avoiles bled oftentymes when you healed the ficke, annoyating them with ople (as you knowe?) for as you lapbe your handes boon thole who you baptiled, genying unto them the boly about vilibly: So ithe tople when you beales any fickeman, you did eftiones annount bim with ople to figs nifie buto bim tro whence thenift of bis health bio comes that is from the holy ghoft. But feeying that guft of beat lyng the acke, and of doping other myzacles, which Gov woulde have you to be at that tyme for the configuration of the Bolpel whiche you breached is now cealled? For tohat cause thouse they wie these ceremonies, but only to the we them felues the Avoites Apes - imitation them in this popul without realon or fruite. And pet the Bope layth, that this is Inthe a faccument, as may not be minifired but only of his prielies, with oyle tometrated by the My (hop, pea confectated with thiely reverence, that he makerb curtelle rigne tymes, that is, theyfets & chriftine, theple to the baline, and theple to the ople, and be mult baue bis farrament ministres with these wardes, Be this ABb (tt

this hole orniment, and by his mercy, God parbon the finnes, and graunt thee top forththe bearing, the fmel lang, the talleng, and the feeleng. Dozcouer, be favth that this facrament bath two bertues, the one is to remit finnes, and the other to gene health to the body, of it be bell for the ficke person, otherwyle to gene falnation to bis foule. Let be fee, 3 pap pou, what agreement is betweene the ble of this facrament, and the woordes of faint James, from inhom (as be fayth) be bath taken this his facrament, and furely we that perceine then, that as this is no facrament, because it bath neyther prompte of Gob reaching buto men after your tyme, not any pars tienler ligne infittated for that purpole, and deuen boto men from Bob. whiche are the lubitance of lacraments: fo lykelpple the bis of this ceremonge bath ben fo corrups teb by the Bope, as it bath no peece of that auncient ces ranony in it. James commaundeth that When any man is ficke be foulde be announted. The Bope farth, that be inbiche is licke must not be announted ontpl be be reby to bye. James fayth, that the elvers of the churche must be brought to annount the sicke. The Bope farth. that his factificing victies mult be brought, affremyng that they be the cloers of the churche, as though thefe Deages of Boppibe priefles bab ben to be found in pour tyme. Hames lopileth the common and bulgare ople to be bled : The Bope topl bane luche ople as is confecrat ted by his Bythous. James fayth, that when the fycke is announced, and pager made for bim, bis finnes are remytted, and parboned : not meaning that his finnes are forgeners by the ople, but that the praper of the farthfull that not bein vagne before Gon to belpe the fpeke bear ther: The Bope lapth, that finnes are remptteb by his boly buction, and eyther health of faluation genen to the ficks. D goodly agreement. But let be now come to that Tobiche remagneth. Doly papers (for lo then terme them) tobiche in dell'

Subjecte were nothing els but a ceremonie bleb by the churche in makeng miniters, are lykelople made by the Dope a facrament, and to abfurdip as it is a madnetle to thynkeit,much moze to freakeit. Frilithe Bavilles bo not agree amongs them felnes for the number of their papers, for forme topl bane feuen, to reprefent the feuen afftes of the boly about, wher withal those which receive thefe orders ought to be endued, as Derintes, Readers, Grozeffes, Acolythes, Subbeacons, Deacons, and Dieles. Others wel bane nine, to refemble the nine oze bers of angels in the churche triumphant, and therefore fome of them bo abos fyell. Hafvng and Bylhous to the former orders, and others to abbe Walnuffes nert to the Sertines, and Bylliops for the last order. Here los may you fee they follie, which appoint to every order particuler lignes of difference, and bo not perceive that they make fo many facraments as they conflitute orders. But albeit they egree pl touthong o number of they orders. vet they confint wel penough in other they wycked obs mions and the al there taples togeather lyke Samions Fores: and thefe are thep; orders whiche thep lay are not only lignes, but allo caules of the Devine grace to fuch as take them. Dozeover, they afforme that thefe orders were pled of Jelus Chail whilel be lined in this world. and left by bim to bis church that it thould oblerue them: And they fay forfooth that Chaffe erecuted the office of a Sertine. when be laid. 3 am the booze. oz the gate, who focuer entreth in by me, thalbe faued, when be call forth those which byd buy and sel in the temple. Dra Reader, when he read Claias the prophete, in the lynagogue. Df an Crozell. loben be touched botho tonque evares of the beafe commbe man with bis forttle, and ore beale bitt. and lyke tople toben be bealed ofners which were vollett with Deupis. Dfan Acolpthe, when be lapbe, 3 am the light of the worlde, whosveuer followeth me, booth not malke

malke in barkenelle. Dea Subbeacon, when he tooke the tomel, and grapping bem felfe about with it voinces water into a balon, and wather bis disciples feete, and Dived them. Df a Deacon, when he gaue the lacrament of his flethe and blood buto his disciples after supper, and when be a toaked his disciples whiche dept, and sape onto them. Whatche and pap, left you interinto temptatis on. Dia Brieft tohen he offred bym felfe boon the croffe. and made bimfelfe both prieft, thoff, and when be chan, ged the bread and wine into his body and blod after funper. Mozeoner they fapathat the Chanyng of the crowne. is a figne common to al thefe orders, whiche fignifieth that they be kynges. Whiche aught to rule both them felues and others. And to this purpose they well thy woordes (Peter) where thou layell, you be a cholen Hocke, a kyngly vriethood, a boly nation, and a veculier people. יין פט ביי

Pet. The inhat facrilege this is, to applye that particularly to them felues, which I gave to g whole church, and proudly to glozy in that title which they have follen

from the faythful.

Gra. So both Antechziste alivayes behave hym felfe (my Peter.) Furthermoze, they say that this they? shaving both signific many other thynges, whiche 3 wyll bera passe quer, because they be al rividuous, and Iwyl spelme you suhat conformitie there is betweene the maxing of your ministers, a the ordering of they? Poppshe Cleargie. Is ay therefore that the ceremonic whiche you bled in making either Byshops, elders, passours, or ministers, which are oftentimes taken so; one thing in the saighture, and in making of teachers and Deacons in the churche, was by the imposition of your handes whiche were apostes, or other ecclesiastical passours, open those which were chosen to any of these degrees above names, so, there are no more degrees (as you know) of any sed-

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fall continuance in the Churche. The whiche ceremonia peraduenture was derined from the Belves, who dyd alwapes dedicate that whiche was to be bleffed and confes crated to God. with the laping on of they bandes, as lacob bib, info layde his bandes tonon Ephraum and Manaffes bead, when be byb bleffe them : e the Beines linkes Imple by the ordinance of theyr lain. by diay theyr handes bpon those facrifices tobich they offred to got. But how loguer it were it was fufficiet o thole mintiters were ave poynted by this ceremonie to preache the Bolvel to feebe the focke of Chaile committed to they charge with the worde of God, to minifter the facramentes inflituted by Jelus Chaile latofully, to correct the bices of the people with @cclefiaffical bifcipline, and to have good regarde to the poore. And that those teachers were appornted to interprete and ervounde the boly frietures foundly and fincercly. And the descons ordayned to builde, to biffrie bute, and to miniter that almes to the poore, whiche inas genen to the same bie. Rowe let in fie on the contrarys libe, what ceremonies the papifies ble in orderung there Cleargie. First, when they confecrate the Dertines, they cene them the keyes of the Churche in they bandes, because they must bane charge theref. To the Readers they grue & Bible. To the Crozciftes a bnoke of comigrings. lobiche they must exercise boon those tohiche be baunted with curt frites a nouices in faith. A othe Acolpthes a candledicke with a waren taper in it, and an emptie bel fel. To the Subbeacons a diffe an emptie chalice a ban fon with water a a towel. To the Bearons affole won their left thoulder . a a booke of Woinels in their handes. Maucheng the Beieffes or facrificers fobich foith them are at one: First, they amount they handes with bolge pyntmet because they may know they have received the gyfte of confecrating, and mozeouer they make as they fay a pervetual marke in thepa fonle, wherby they receive **fviritual** Cc 1

spirituall power, although in very deve this marke is nothing els, but the figne of the beaft wherof 3ohn was teth in his revelatio, the which beat furely is antechait. then they put a fole boon both they? Choniders. Wozenuer, they gene them a chalice full of wyne couered with a faucer, whereporthe bolles to lye, that they may know they have received power to offer pleasaunt facrifices to Bod, for fo thep terme them. Laft of al, thep breathe bpon them, laying that they bo gene onto them the boly aboft. as Belus Chaille byd buto bis bilciples, and fo they gene that botto others, which they have not them felues, lyke thole which loade mules with other mes carfages. Thus they order they? Cleargie with they? ridiculous & bayne ceremonies, which they lay they have partly received fro the Jewes. And furely touchyng & foure first opvers, they appoint them for fuch thing as they do never ble, which of they byo ble, were but bayne breames e topes. Agayne they appoput the other thee laft orders, for matters not onely bayne, but also topcked : that is, not to preache the golpel, but to celebrate mate, and fuch fertice as can not be boderdoode: not to minifier the facramentes of Befus Chiff lawfully , but to facrifice Chiff bym felfe in flethe and bone, and to offer facrifices forthe quicke and the bead onely for game: not to correct they flockes, but to Spoile them of al their conces: not to interprete the benine scripture fincerely, but to corrupt and bepraue it biterly, to flatter the Bope, and to feeke they o tone commoditie: not to minifier the almes of the faythful to the pooze, but to lyue toly and vitiously with the goodes of the poore, buder the pretence of fingpng the Golpel, whiche Jelus Chaile would have to be preached, and not long. So they leave that inbich they pught to bo by Jefus Chailles co. maundement, & do that which they ought not to posafter they, owne inventions. I wyl not here frande to report bow corrupt and wycked other parter of they? outward bocation

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bocatio to this ecclelialical miniflerie be, for they would be to long to tel, yea to long to bewayle, ferng bow this popythe Cleargie both ble a thousands topcked meanes to get into this ministerie: not to minister but to possesse great revenues, & Do runinto it of them felues, without being called or lent of god not withflanding that Belus Chaille berng the bead and oaberner of ministers, would not take boon him the ministerie of bym felf, without the Devine comilion of his father : noz bolve benefices which baue great commoditie are bestowed byon men, without any examination or tryal of his good bodrine of his god left, of his good fame, ozof fuche other qualities, as thou (Paul) wouldeft bane to be in them.but are denen for fauour, foz kynred, foz Sodomítrie, foz recompèce of court ly feruice, and for a thousand other worked and bogodly respectes, yea to boyes, to ianozant persons, to infamous men, to ruffians, to traytours, which neyther bo erercife the ministerie, noz knowe bow to ble it, nepther be able. noz wyl epercife it: noz bow they be not cholen. Thirmed. of allowed of God, of any man to whom that power bre longeth: but onely of the Bope,lyke byleegges batcheb bnder a bple Kanen, for he both frannically bluepe that which apparteeneth to the coarecration of the faithful. D most wicked a antechasistan Antechasis.by tobole meanes it commeth to palle, that neyther the bylhop of Kome, noz other by hops, be no we any moze by hops, nozother mis nillers be any moze ministers, but only in name: for being nepther called, noz cholen, noz appoputed by the to whom if belongeth, neyther as it ought to be, according to the Denine feripture, oz at leaft according to the ancient Canons, s bling nepther due ministerie , noz fet service, but in the be of thefe. bling altogeather bayne and bigodly trumperie: it may truely be layo & affirmed, that they are no ministers of Belus Chailte, but the lernantes ofante. chaile. And let this suffile at this tyme, touchyng these Cc ti foolyibe

foolythe manelprices. Bowe Batrimonie remanneth to be (poken of, which as it is a good and boly ordinance of Bod, fo is it not to be tearmed a facrament, baurna neve ther particuler promile of Devine grace, a huntane falua tion, noz any outwarde ceremonie, frecially infituted of Bod to confirme any promise, which is to be required in al true facramentes: pet & Bone wyl bane it a facrament. because be would beathe by this meanes the enquirie and fudgemet of matrimonial causes to bis court as spiritual matters. Quen as be bath Dealven buto him al civile caules lubiche happen amongelt Chaillians, by bis bondes made in forma camera (for fo they tearme them) thyques Deutled by his poppet wickednelle. Dozeoner bolumuch antechzill bath corrupted this benine ordinance, may eall ly be perceaued by his wycked lawes, which forbyo that whiche Goo alloweth, and allowe that whiche God for bodeth. commanne that which God probibiteth, and probibite that inhich God commanneth. Abeomnipotent God permitteth any man whiche is aut to marry by nature to take any troman to topfe. whiche is contented lyke wole to hane bym for her bulbande, without any ercestion but only of those timelue kynne of versons tobich be excepted in his law which are thefe: the mother the fermother the natural fifter, the la word fifter both by fac ther and mother the former baughter and the daughters baughter. (whiche ace both contevned under this name Dece og grandchild) the fathers fifer the mothers fifer. the conner well, the brothers well, the logars filter, the Inques baughter, and the worfe of the bucke which is the fathers brother. But the Bove both forbid mariacre in die uers verious, which are mot forby open of Bob. Fraffhe farbydoth al Christmans to marry to the fenenth begrie, making fire kinds of kinred of his owne wayne, wherin ther in great necrenelle of kinred, because the weineration e Cate of than is comprehended (as the fauth) in live acres. article in But 11 10

But he bath cut them hoster lines, e bath reduced them to foure Dearces, to refemble (as be affirmeth) the fours bumoss whiche are in mans bodp. bepng compounded of the foure elementes. D goodly Bopphe reafons. Be forbibbeth maryage lyke tople to al fuche as be frittual fathers, benilving this fnare of friritual konrede by his Satanical foirite and benilvibe lates tobe as it were a bloodlucker to beatne money out of mens purfes. Bozeouer, be wet not have any baptiled perfor to marre one bubaptifed : Albeit thou (Paul) art of this opinion, that pf a beleeuping bulbande bane an unbeleening lopfe, 02 contrarywork a beleeving work have an unbelegueng bulbande, and they both confent to divel togenther, they ought not to be feparated. We forbyboeth these alfo to mary which have committed abulterie togeather, a thois whiche have fought the beath of theps first companion: albeit the boly ferepture both fet foorth a contrary eram. ple in Dauid and Bethfaba. Acapne be fozbyboteth it to al those whiche he of the cheefe orders of his Eleargie. Finallye, be alloweth and conformeth the bowe of refufing matrimonie, whiche those weetched and unhappye versons do bolve to the selves, which determine to Divel in the proumce of fryers. Of howe great, fylthie, and moffe Sodomitical finnes thefe thonges are canies and occasions. I can not here expresse with wordes. And alber it the worlde at this day be by this meanes lo ful of wice ked abominations as it can not bold nor receive greater: pet is it to overcome with outward apparaunce of this faigned and Bopphereligion, that it both not only not knowe this envl. but both thenke it the flate of perfectiv on and faluation. It were to long to rebearle bere al the causes for the whiche Antechrille both prohibite and for byomaryage, both in respect of the persons forbyoden, and of the time. But let this whiche bath ben fooken, fuffife to make you understande that the Bopes doctrine touchyna Ccfti

touching this popute, is the bottrine of Antechaille and the Deupl, and that the Bope bym felfe is that true and techzifte, whiche benng borne after the becap of the Ho. mane Empire, is the cause also (as muche as in hom lecth) of the decape of the holy (cripture, and farth of Befus Chrifte in all those whiche beleeue in bym, as thon (Paul) half written in biners places. Wil berefore to returne to bis lawes. 'Blay, that on the other lyde be gramteth that for money, whiche not onlye be bym felfe bath fozbydden, but that whiche the Lozde ODD hath forbybben. ODD woulde not baue anye man to fevarate those whom he bath togned togeather in Da trimonte, but onlye in certayne cafes, whiche are conternebin his holy (criving: but the Bope bath a thoufanderales belydes those whiche are in the feripture. inherewith be both billolue maryage by the meanes of Laby Money, when he lifteth. D Bopythe inflice. But 3 hane fpoken fufficientlye at this prefent of thefe fine facramentes, whiche are not facramentes of grace, but rather facking by of money, whiche the Pope both feale from pooze Chaffians. Do you thynke then. most boly Apostles, that this poctrine of the Popes whi che pou baue beard bytherto, is agreeable to the boctrine of Beins Chaifte ?

Pet. As muche agreeable (Ladye Grace) as lyght is to darknesse, and so I thynke it seemeth to my selowe Paul.

Pa. In deede it leemeth lo unto me (Peter) but I delyze flyt to heare moze of this Antechziff, whilest Raphael is absent, who (I thunke) wil not nowe be long hence, and therefore, I beseche your Ladylhyp, bouchsafe to gratifie be in this also.

Gra. Wel, be it to, for I belyght alwayes to bo that whiche shalbe thankfully taken. But I know not truely

truely tobere to bearn, for tobiche way foeuer I turne me. I fee flyl buge woodes of contrartetie betwene Chriffe and the Bove. Dur Lorde Befus Chriffe commaundeth bis farthful members to leade a fober, mobell, and temperate lyfe, especiallye to keepe measure in satyng and beinking, left they overcharge them Celues with furfettyng and dankennelle: pet be wyll not baueit anye finne to eate moze of one meate then of another, for that whiche entreth into the mouth, booth not befile the foule, nepther pet to eate moze in one day then in another, for this observing of dayes, byd apparteyne only to the laine of Boles, of the tobis the lawe Chriffe is the ende. (as thou Paul boeff wapte) for ryahteouinelle to every one whiche beleeveth: But the Bove commanneth men boon paper of beablye finne, not to eate fleathe bopon certayne Dayes, not carying though a man bo overfyll bym felfe with anye other belicate meates whiche be lyketh. Dybbeft not thon (Paul) vzopbellyng of this Antechailte, lay, That in the latter Dayes fome thall bewart from the fayth, and that gene beede buto spirites of errour, and bottrines of beupls, whiche (peake less through bypocrifte, and baue they confciences burned with an whotte you, for bedoeng to marry, and commaunding to ablieve from meates, whiche & DD bath created to be received with grupng of thankes of them whiche beleeve and knowe the trueth: for every creature of ODD is good, and nothing ought to be refused, of it be received with thankelgenyng. If it be founde then that the Bope both thefe thenges by his boctrine, who wil be fo blend as not to fee that the Bopes boctrine is beuplythe, and bebym felfe the true Antechzilt : Mozeoner, Jefus Chailte fapth, that the kyngoome of his Golpel, is a spiritual e inward kongbome, wherby men are regenerate by the immoztal (eede

feene of the fodozos of God, and do receive the holy about by his beuine grace, whole bertue, as it both bynde bs to lone our neyabbour, to it both also beliner be from the intollerable poke of the benine later, fallenpng the band waything thereof, whiche was against us through the fentence of the lawe, to the croffe of bis fonne, fo that no man can noive condemme bs (as thou Paul doeft affirme) epther in meate, ogin bapnke, og in a bolp bay, og in any other outwarde theng whatfoeuerit be. But the Bope of his owne bead both appoput a carnal and outwarde kyngbome, wherein men without any renugng of the spirite, bo obterne ryghteousnelle by the observation of mans lawes, or rather his diabolical lawes whiche he bath orderned, touchyng places, perfons, meates, gare mentes, bayes, and other fuche outwarde thynges. fave ing, that to payin Churches hallowed by bym and bis prielles, or to be one of his Cleargie-or to abiterne from meates forbidden by bpm,or to be clothed with fuch garmentes as his religious members to ble, or to fall thole Dayes which he hath commaunded .02 to observe such like topes.bo make a man richteous. And on prontrary fibe. not to bo thefe thongs, bo make a man a finner. D Data nical king bome of Antechaift. Bath God Delivered Chais Clians from the bondage of his later by Befus Chaffe, fo as it is not offorce either to faue, or to condemne, that the Bope thould enthal them with the bondage of his neire lawe, whereby they woulde be faced or condemned ? D blyme worde, whichehalf needeboth of Tobias fothe to open thone eves, and of the grace of God to open thy hart, that thou invalited both fee and knowe the honge dome of Antechailt, and the abominations which he beeth ind worlde at this day. But inbatthal I fav of that tems pozal tyzannie whiche he bugobly viurpeth, contrary to the benine fcriptures . Jefus Chaile berng the fonne of Bob, submitted hym selfe to the aucthozitie of the world,

and commaunded his disciples in lykemamer to bothe fame, and that tobologuer woulde be accented amonait them foulde be leaft. But the Bove layth that he bath nother of eyther (mozbe, both in beauen and in earth, and that he is about any Emperour in the world and the inberitance of the Empire, when it is bother belougeth buto bim, and that he and bie Bouthe ministers, ought to be erempted of al manner of greenauntes of any fecular prince: and that whiche is more, hehym feife layeth burdens of tenthes, and luche lyke thyuges, boon all princes and they lubiects cotrary to al reason and equis tie But beholde the angel Raphael inhocommeth inith a mery countenance. I thouke be bath difuatched bin al favzes bery wel. Rowetherefote, becausettis tymefat bs to got bence. I wyl conclude my taleof Amechafile. Wilherfore I fay If there were no other note: to knows that the Pope is Antechail, this werefufficient to know howby, that he letteth in the temple of Bob, and their eth birrfelfe to the morio anthough be were a not years grafteth & ertolieth himfelle abone God commannting the transgressours of his lawes to be pumpihed more tharply then thole which transgreffe Bobs commann bementes. For we fee that those which eare fielbe boon Fryday, and those whiche benot shriven once a prere ace cordence to the Bavillad manner, be thought more hep. nous offendours, s bemate Guerely vumplied then thois which bo continually blaftheme Gods name, of be common and manufelt adulterers: and the reason is because the fool do offende agapuft the Popes la wes, and the feconde do bot offende agaynit Dodskommaundementes. In lekemanner beeraleeth komfelfeaboueour Lozd Jei fus Chifte, afframyng that his vallion and beath baue power but only to rempt the faulte of finite: but he hath power to remyt both the fault and punishment of finne, alivel in this worlde, as in the world to come. There are DOI manp V1 / 11

many other thynges to be noted, whiche peraduenture you have heards before, but especially his wycked lyfe, to yned to his petitlerous dottrine, wherewith he corrupteth the true fervice of God, the knowledge of mans faluation, the facramentes of Ielus Christ, and finally the whole ecclesiatical government, in the which the summe of at true Christianitis conditieth. But I have good hope nowe, seeing the sentence of God is proclaymed against hym, that he wild dayly goe to ruine, and at the length beyng throughly overcome with the woode of God, wild by some miserable death, as he hath describe. And there so do, that it would prake by my to describe the country from this diabolical Antechrise.

Pet: It is meete truely for be to pray unto God, that the Satannical pryde of this Antechrifte may no longer viurpe Gods glorge, nor his false doctrine any longer defile thetrue Churche, nor his wycked lyke any more of femds the worde, nor his belighe force perfecute the elect of God. And so to conclude, Paul and I do render great thankes to your Lavythyp for the papers whiche you have taken in acquayntyng be with the Antechrifts anitie of the Pope, whiche he expressed by his doctrine.

Mut Raphaeltemomecome. definide alegioni,

Ra. I am returned notwento the company of your Lasty by the parties.

Gra. Thou art welcome (Raphael) howe halt thou

bispatched thy businesse, brother ?

Ra. There wel (Lady Grace) for 3 have fully executed my commission, 4 3 had former gone through with my businesse, 2f 3 had not ben somewhat letted at the Data-ries bouse.

Gra. Wahat let habft thou there, Raphaele

Ra I wort tel your Lavythyp. The office of the Datarie here in Rome, is as brane and sumpruous a bonfe of mar, marchandile, as is in al the Popes Ponarchie, for hats, mitres, offices, and benefices innumerable are fold there, in lyke manner, as absolutions, dispensations, alterations, licenses, and such lyke stuffe, are solve in the Penitentiaric, wherby an infinite Passe of money is gayned. And therefore by reason of the great concurse of people which dayly resort to this Datarie, I could not have such oportunitie to salten a copye of the sentence byon that gate, as I had in other places, yet at the length I set by one to his mischeefe.

Gra. The Lozd God be praised through Jesus Christ, who hath genen be power to execute both his commissions. Let be nowe therefore depart (not holy Apostes) out of this Babylon of Babylons, and let be goe to Bertucius our brother, who targeth for be, and as some as we have disposed such ethynges as are best for hym, we wyl returns agams to heaven.

FINIS. Gloria Dec.



Faultes escaped in the Printing.

in the.ra page, aub. 3. line, fop(Sybaritical Sardanapalus tines) reade. Sybaricical and Sardanapalus Ipues. In the 25 page. 33 line, for (pole monep) teabe, Wall money. In the. 38. page, and .7. line, fos (Barfi)teabe, Barri. And mebe. 18. line, for (plentifull) teabe, beautifull. 3n the. 4t page, and 17: line, for (all the reft) reabe, all the festes. In the. 42, page, and 150. line, for (Aacus) reade, Eacus. In the. 50. page, and . . line, for (Marary) reade, Motary. And in the 9. line, for (milte) reade, milhe. In the. 54. page, and. 32. Itne, fos (Dieria) reade, Pieria. 3h the. 39.page. and. s.line, for (Capprichines) reabe, Cappuchines. In the. 42 page, and. 29 line, for (Mimidones) teabe, Mirmidones. In the. 4r. page, and, rg. line, for (opder), reade, citie. In the 67 page, and 7. line. for (be) teabe, bye. In the. 77. page and. 14. line, los (regal) reabe, real. In the. 76 page, and 20 line for (Oditus) reade, Odilus. In the 79 page, and 32 line, for (moulbe) reade, to. In the By page, and 25 fine, for febel reade, Die! In the. 8 s. page, and. 7 . Line; for (gene)read e, gapne. In the fame page, and. 13. line for (Darifius) reade; Parifius, 3n the. 9 s. page, and. ac. line, fos (Marce) seabe, Marcel. In the 96 page, and . 6. line, log (Arftulfe) reade, Aiftulfe. In the.r7 tine, fos (dicit) reabe, dicar. In the.rrz.page,and, 17. line,tos(reprefentine)reade, reprefentatine. Inthe.rry.page,and. s. line, for (Erifon) teabe, Frifon. And in the 27.line,fos (Auerri) reade, Auern. In the.rr8. page, and .r4:fere, faz (Tiefbia) reabe, Ficfola. In the.r 22. page, and, 7. line, for (godly) reade, goodly. And in the 15. line, for (Occhan) teade, Occham. In the. 129 page &. 29 line, for (the minifterie) reade, bis miniftery. In the note bpon the .131. page, fos (nox) teade, vox. In the. 139 page, and. 5. line, for (whiles) reade, and whiles. In the.rgr. page, and.r8.line, for (beare) reade, bearde. In the. 16 2. page, and . ro line, for (in fach fort) reabe, in fach fort ag. In the 163 page, and 18, line, for (in some) reade, in summe. In the 170, page, and 9 line, for (baunt) reade, hunt. In the 173, page, and 9 line, for only, teade, easily. Inthe. 18 7. page, and ,8 .line, fo; (faculte)reabe, fault. In the 191, page, and. 17. line, for (brought) reade, bought.

FIN IS.

In the. 193. page, and. 25. line, for (make gods) reade, to make gods.

